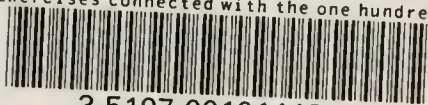


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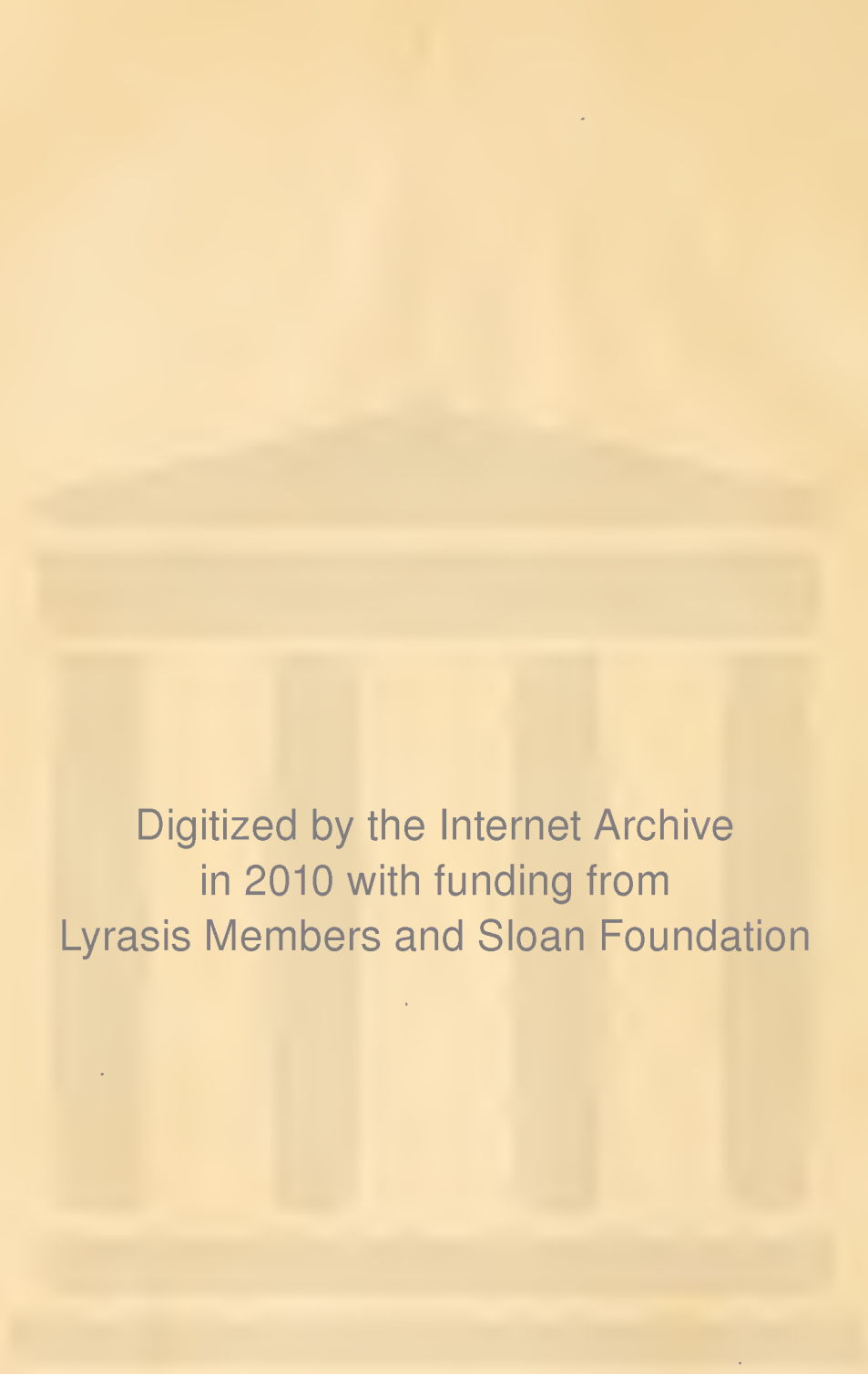
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THE SECOND PRESBYTERIAN CHURCH,

FOUNDED 1809.

Photograph by Lanneau, Charleston, 1909.

1809

1909

EXERCISES

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OF

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The Course of Exercises in Celebration

of the

Centennial Anniversary

of the

Founding of The Second Presbyterian Church.

DURING the week beginning Sunday, May 2nd, in the year of Our Lord, 1909, the Congregation of the Second Presbyterian Church, of Charleston, South Carolina, directed by its pastor, the Rev. John Keir Geddie Fraser, D. D., celebrated the One Hundredth Anniversary of the founding of that church.

These services of celebration began on Sunday, continuing through the week, and embraced in their course every department of the Church.

SUNDAY.

The opening service, on Sunday, May 2nd, at 11 A. M., was conducted by the pastor, the Rev. Dr. Fraser, to the introduction of the speaker, the Rev. Dr. J. Thompson Plunkett, of the First Presbyterian Church, of Augusta, Georgia, a nephew of Dr. Thomas Smyth, former pastor of the Second Church, who delivered the Centennial Sermon. Dr. Plunkett dwelt with uncommon eloquence upon the essentially religious and spiritual character of the Presbyterian Church, its ancient organized system, and the distinctive tenets of Presbyterianism.

At 4 o'clock, in the afternoon, the scholars of the Sunday School, gathering in the adjacent school building, marched thence to the Church, where at 4:30 P. M., the Sunday School celebration was held. The especial features of the service were an Historical Sketch of the School, prepared by Mr. Richard W. Hutson, and an historical address, on Sunday Schools Past and Present, by Mr. Francis Fleetwood Whilden,

85-5-8
75-5-8

of Columbia, South Carolina, formerly a member of the Second Congregation, and for years efficient superintendent of the Sunday School.

At 8:30 o'clock, in the evening, a service of uncommon interest followed, the Historical Record of the Church being then considered in a paper compiled and delivered by the Hon. J. Adger Smyth, Leading Elder of the Church, and for over twenty years President of its Business Corporation.

On this day, May 2nd, there were no services at Westminster Presbyterian Church, that congregation having accepted the invitation of the Second Church to join in their centennial services for the day. At the First, (or Scotch), Presbyterian Church, the senior congregation of the City, at 11, in the morning, services were conducted by the Pastor, Dr. Alexander Sprunt, with celebration of the sacrament of the Lord's Supper. In the evening regular service was omitted that the congregation of the First Church might unite with the Second.

MONDAY.

On Monday evening, May 3rd, the Educational Work of the Church was emphasized, and the congregation were thanked explicitly by the official representative of the Southern Presbyterian Church for their efficiency in this branch of church endeavor. The distinguishing features of the services were the address by Rev. H. H. Sweets, Secretary of the Church Board of Ministerial Education, and a review of the work done by the Ladies' Education Society of the Southern Presbyterian Church, prepared by Miss Sarah Ann Smyth, and read by Mr. Horatio Hughes, Jr.

TUESDAY.

Tuesday, May 4th, the services continued, considering the Missionary Activities of the Church. A very carefully compiled paper, by Mrs. Mary McD. Stickney, on the Missionary Work of the Second Presbyterian Church, was read by Mr. L. Cheves McCord Smythe. The Rev. J. O. Reavis, D. D., Secretary of the Board of Foreign Missions of the Southern Presbyterian Church, made, also, one of the most inspiring addresses ever heard in a Charleston house of worship, discussing the world-field of the Southern Presbyterian Church. Dr. Reavis brought



Andrew Flinn

First Pastor of the Second Presbyterian Church
of Charleston, S. C.
1809-1820.

From a Lithograph Portrait, published by W. Kennan, (date unknown), after the
Original Painting by Thomas Sully, 1812.

to the congregation expressions of good will from the Executive Committee of Foreign Missions.

WEDNESDAY.

On Wednesday night, May 5th, the congregation met as a social body in a reception at the Manse, in Pitt Street, and were received by the pastor, his wife, the elders and their wives, and several committees of reception, the Hon. J. Adger Smyth, J. N. Robson, W. S. Allan, Robt. E. Seabrook, John Robson, Edwin F. Miscally, Horatio Hughes; Mrs. Adger Smyth, Miss Sarah M. Robson, Mrs. W. S. Allan, Mrs. R. E. Seabrook, Mrs. John Robson, Mrs. E. F. Miscally, Mrs. Horatio Hughes, Mrs. R. W. Hutson, Miss S. A. Smyth, and the young ladies' committee on reception, Misses Margaret Moffett, Martha E. Knox, Mary Brailsford, Cecile Edgerton, Amey Allan, Hattie McGee, Jane Prince, Fanny McNeill. J. Adger Smyth, Esq., acted as Master of Ceremonies; Mrs. R. W. Hutson as chairman of the refreshment committee.

The evening's particular ceremony was most picturesque, and unique in church annals: the lighting of memorial candles upon a large and singular cake: two broad layers superposed; upon the upper layer a model of the Second Presbyterian Church, in careful architectural detail, prepared by baker and confectioner; around this model circled seven candles memorial to the Church's Seven Pastors; and below, again encircling the church and the pastoral tapers, one hundred wax-candles, to represent the century of the Church's life. The candles representative of the Seven Pastors were in every case, where possible, lighted by the hand of a direct or collateral descendant of the pastor thus memorialized, or by some descendant of a contemporary church official or elder; thus Rev. Andrew Flinn was represented by Miss Susan Smyth Flinn, of Columbia, S. C., a great-grand niece; Rev. Dr. Boies by Miss Susan McGee, honorary; Dr. T. Charlton Henry by Miss Elizabeth Adger, honorary; Rev. Dr. Ashmead by his great-grand-daughter, Miss Margie Pringle; Rev. Dr. Thomas Smyth by Miss S. A. Smyth, his daughter; Dr. Gilbert A. Brackett by his daughter

NOTE: The original portrait by Thomas Sully, from which the lithograph by Kennan was made, is now in possession and care of John A. Dickson, Esq., of Morganton, N. C.; it is the property of Mr. Andrew Flinn Dickson, Jr., a great-grand-son of Dr. Flinn.

Mrs Gertrude Brackett Fitzgerald, of Somerset County, Maryland; Rev. Dr. J. K. G. Fraser, the pastor, by Mrs. Isabel C. Fraser, his wife. The one hundred candles, representing the years of the Church's activity, were lighted by young girls of the congregation: Misses Marian Miller, Lida King, Jessie Bolger, Bessie Meggett, Gertrude Frampton, Annie Frampton, Dora Howe, Hattie McGee, Cecile Edgerton, Elsie Warren, and Miss Annie W. McDermid. Pieces of this memorial cake were packed and forwarded to every member of the congregation who, by absence from Charleston, or otherwise, were unable to be present, either within the State, or beyond it.

Also in attendance were Rev. Dr. Alexander Sprunt, of the First, (Scotch), Presbyterian Church; Mr. Paul Langley, of Halifax, Nova Scotia; Mr. and Mrs. Ernest Pringle; Mr. and Mrs. George W. Williams; Mr. and Mrs. J. C. Dillingham; Mrs. Richard H. Allan; Mr. and Mrs. J. R. Hanahan, Mr. John Faber.

THURSDAY.

Thursday evening, May 6th, the Business Corporation of the Church assumed its part of the celebration. The *News and Courier* of that date says: "The Second Presbyterian Church has been a force for good and for morality in the community during the century of her life. It was deemed fitting that opportunity should be given to all classes of people in the City to express their appreciation of her influence and of what she has done." To this end representatives of all forms of religious belief were invited to speak to the Congregation; and a cordial invitation to attend was officially extended to all church-going citizens of the community, irrespective of creed. The Hon. J. Adger Smyth, President of the Business Corporation of the Church, presided, introducing the speakers. The principal address of the evening was that of the venerable and venerated Dr. Charles S. Vedder, D. D., of the French Protestant, (Huguenot), Church of Charleston. On the part of other religious organizations of the community addresses were made by:

Rev. Alexander Sprunt, D. D., of the Scotch Church, representing the Presbyterian congregations of the City.

The Right Rev. W. A. Guerry, D. D., of the Protestant Episcopal Church.

Rev. M. G. G. Scherer, D. D., of St. Andrews' Lutheran Church, Wentworth Street.

Rev. Howard L. Jones, D. D., of the Citadel Square Baptist Church.

The Rev. Peter Stokes, of Trinity Methodist Episcopal Church.

The Rev. G. S. Butler, of the Congregational, (Circular), Church.

The Rev. Barnett Abraham Elzas, of Hasell Street Synagogue, representing the Jewish congregations of Charleston.

The Rev. C. M. Gray, of the Unitarian Church.

Dr. Vedder's reminiscent, feeling, and informal talk, filled with earnest emotion, deeply touched all auditors, and, in his account of a life-long friendship with Dr. Gilbert Brackett, there were few dry eyes in the Second Church congregation,—class-mates in young manhood, at Columbia, S. C., Seminary, as those two truly holy men had been, and of friendship continuous and unbroken for forty-nine years.

Bishop Guerry, of the Protestant Episcopal Church, made an eloquent appeal for closer church relationship. Then followed in succession, the leaders of the various churches of the City; Lutheran, Jewish, Congregational, Methodist, Unitarian, Baptist and Presbyterian succeeding each the other, and extending the right hand of God-fearing fellowship to the Congregation. A letter from the Right Rev. Bishop Northrop, Cathedral of St. John, Charleston, regretting his unavoidable, necessary absence in New York City, was read at close of this unusual communion of creeds.

The *News and Courier*, of Friday, the 7th of May, said, concerning this service: "The exercises at the Second Presbyterian Church, last night, were of a character that cannot well be described. Possibly never in the history of the City has there been such a gathering of varied religious beliefs on a common ground. All churches of the City were represented, and united in their good wishes to the Congregation as they start on their New Century of Life." "It is impossible to give a detailed account of the proceedings, or even to attempt to quote from the addresses of the different ministers. All who were present felt that they were indeed on hallowed ground, and that the occasion truly marked a step forward to the better understanding of the different forms of faith, and their mutual co-operation."

FRIDAY.

Friday night, May 7th, at 8:30 o'clock, the Congregation assembled for services preparatory to the celebration of the sacrament of the Lord's Supper on Sunday morning, May 9th. The preparatory sermon was by the Rev. Wm. P. Jacobs, of Thornwell Orphanage, a former member of the Church Congregation and scholar in her Sunday School.

THE MUSIC.

At the close of the Centennial Week's exercises especial thanks were given Miss Virginia Tupper, organist of the Church, for the high standard of the music rendered, and to those of the regular church choir who faithfully shared in its effective production: Mrs. J. B. Lanneau, Mrs. Hampton Smith, Mrs. H. Shackelford, Mrs. W. L. Millar, Miss Janie Prince, Miss Louise Prince, Mrs. Twietmann, Mrs. John Bennett, Messrs. Benj. Aldret, W. Lawrence Millar, L. Cheves McC. Smythe; and Mr. W. L. Lucas, assisting; as well as, also, to Mrs. C. B. Huiet, Mrs. Robt. Seabrook, Miss Katherine Moreland, Miss Whitney, and Mr. John Matthew, soloists, for their heartily appreciated assistance.

The hymns for the opening service were selected by Dr. Plunkett with especial fitness to his topic; those for the other services were chosen with equal appropriateness by the Pastor, Dr. Fraser. The music for the Sunday School celebration was selected by the superintendent, T. Allan Legare, in conference with Miss Sarah R. Smyth.

THE CLOSE.

The Annual picnic of the Church Congregation and Sunday School was made part of the Centennial celebration, and took place, the following Saturday, May 15th, at Ingleside, those attending—'twas a great number—being conveyed to and from the picnic-ground by special trains.

The celebration was brought to a fitting close on Sunday, May 16th, in a "post-centennial sermon" by Dr. Fraser. This service was of unusual significance as marking the close of exercises in celebration of one hundred years of a Church's religious course. In the previous services the congregation were asked to look backward over the pages of their past his-

tory; at this service the pastor exhorted them spiritedly to face the future, earnestly considering what lay before them in a New Century of Spiritual Activity and Life.

To this service, as to all services, all strangers in the City and members of other religious organizations were cordially invited and made welcome.

On the closing service the *News & Courier* of Saturday, May 15th, commented thus: "Since Dr. Fraser has had charge of this church he has won his way to the front rank of the preachers of the City. His sermons are always of the most thoughtful type, and he will doubtless now give his people fresh encouragement as they take up their work again for a New Century."

THE COMMITTEES IN CHARGE.

The more than common felicity which characterized the several various exercises of the centenary week, is, for the great part, to be credited to the several Committees in charge, who had spent a year in perfecting their plans.

The personnel of these several Committees was as follows:

Men's Executive, No. I:—R. W. Hutson, R. M. Masters, T. A. Legare, A. G. C. McDermid, W. W. Clement, W. McL. Frampton, H. C. Robertson, Chas. P. McGee.

Woman's Executive, No. II:—Miss Sarah Ann Smyth, Mrs. Mary McD. Stickney, Mrs. J. G. Morris, Miss Amey N. Allan, Miss Jessie Butler.

Advisory Committee, No. III:—J. Adger Smyth, Augustine T. Smyth, J. N. Robson, R. E. Seabrook, Geo. H. Moffett, Horatio C. Hughes.

The several members of the Congregation assigned the preparation of historical addresses shunned no labor, and the interesting facts established by their patient research are esteemed to be of great value for reference and information in the future.

The general membership of the Congregation had done its utmost in preliminary, and laid its heart most cordially to the conducting work: the exercises thus were the result of a united Church's wisely and moderately directed activity.

It has been deemed expedient herewith to reproduce in full

all the historical papers prepared for this centennial occasion, and the addresses which in their material complete the fuller import and broader significance of the occasion, namely: Dr. J. T. Plunkett's Centennial Sermon; the Hon. J. Adger Smyth's historical sketch of the Church; Mr. R. W. Hutson's Sketch of the Sunday School; Mr. F. F. Whilden's historical address; Miss Smyth's review of the work of the Southern Presbyterian Ladies' Education Society; Mrs. Mary McD. Stickney's paper upon the Missionary Work of the Second Presbyterian Church and Dr. Fraser's Post-Centennial Sermon.

Beyond these will be found enlisted, to complete the record of the Centennial year, the full official organization of the congregation, a statement of membership, and brief mention of minor, but noteworthy, because efficient, agencies in Church conduct: which, it is believed, completes the essential record of the occasion.

The Presbyterian Church.

Her History, Her Spirit, Her Teaching and Her
Characteristics.

Centennial Sermon by the Rev. J. Thompson Plunkett, D. D.,
of the First Presbyterian Church,
of Augusta, Georgia.

EXERCISES OF SUNDAY, MAY 2, 1909.

It is good to be here. It is good to stand on the splendid vantage ground of a hundred years of history, and, placing our eyes to the telescope of the Divine vision, look backward over the records of the century whose days have been but numbered. As we do so devoutly and earnestly, many wonderful things shall meet our view and our vision shall not be in vain if we are deeply moved to an abiding devotion to our risen Lord, and are stirred to greater activity in seeking to hasten the day of His glorious appearance.

The object of this gathering is to celebrate the centennial anniversary of this individual church, and I bring you congratulations upon your attainment of the venerable age of one hundred years, "while your bow still abides in strength." I congratulate you on having lived through the most important century since the beginning of the Christian era. The century which throbbed with the spirit of the years to come "yearning to mix itself with life." The century just closed was crowded with records of inventions, discoveries and progress. One hundred years ago Eli Whitney was giving to the world his first cotton gin. Now myriads of improved mills ring with the hum of marvellous machinery and pulsating as if instinct with life. One hundred years ago Benjamin Franklin had but recently discovered electricity. Now that subtle agent lights our cities, delivers our messages at home and across the sea and turns the machinery of the world. One hundred years ago the United States was among the smallest nations of the earth, now it stands at the forefront, having eighty millions of population with an international influence reaching around the globe and able to dictate laws to the entire world.

It was a century of conflict between the forces of moral light and moral darkness. Its years were seared with violent out-breaks of forces natural and forces supernatural. In the early morning of that eventful century this communion was organized and in all the changes of this one hundred years God has preserved this communion intact, and with assurances of His continued direction and blessing our hearts overflow with thankfulness, and we break forth into singing:

I love Thy Church, O God,
The house of Thine abode
The Church our blest Redeemer saved,
With His own precious blood.

We say from grateful hearts ‘‘not unto us, O Lord, not unto us, but unto Thy name be all the glory this day for Thy mercy and Thy truth’s sake.’’ The recital of your record as a local Church is reserved for another and for a more skilful hand. My office is more general. In scanning the field for a fitting theme to introduce these centennial exercises, my mind’s eye finally rested upon the Church herself. What more natural topic, what more timely subject for this hour’s thought than *The Presbyterian Church, Her History, Her Spirit, Her Teaching and Her Characteristics*.

Presbyterian Church Government.

The word Presbyterian is descriptive of a form of church government. If I should attempt to state the distinctive principles of Presbyterian government in a single sentence I would say it is ecclesiastical republicanism. Republicanism is defined as being that form of government in which the exercise of Sovereign power is lodged in representatives chosen by the people. It is distinguished from monarchical government on the one hand and from democracy on the other. Republicanism, whether civil or ecclesiastical demands first, equality of condition. By which is meant, all men are equal by birth before the law of the Commonwealth. Second, that the laws are made by all the people acting through their representatives. Third, that none are elevated to any state in which they can legislate independently of their fellows. Fourth, that no hereditary rank is recognized. Without consuming time in amplifying these principles, let it be observed as distinguishing principles of Presbyterian government, 1st. That her government is by representatives chosen by the people in convoca-

tion assembled. 2nd. These representatives of the people, or presbyters or elders are of a single order, and are of equal authority in matters of rule. 3d. These presbyters or elders rule not singly, but in regularly constituted Courts. These Courts are four in number and are so graduated that "all proceedings of the lower Courts are subject to review by, and may be taken to a higher judicatory by general review and control, reference, complaint or appeal." Among this series of Courts the Session, constituted of the pastor and the presbyters or elders of the local church, is the lowest. To this Session is entrusted the spiritual government of the congregation. The Court of the Session is subordinated to a higher Court, called Presbytery, above the Presbytery again is the Synod, and above this again is the Supreme Court of the Church, called the General Assembly. Such, briefly, is the outline of the Presbyterian system of Church government; and in the principles laid down it differs from all other forms of Church government and its Scripturalness has never been successfully assailed.

Calvinism==Presbyterianism.

The Presbyterian system of doctrine, broadly stated, is Calvinism, and in this discussion I shall use the words Calvinism and Presbyterianism as synonymous, for in essentials the one is the other. Presbyterianism is essentially Calvinistic and Calvinism is essentially Presbyterian. As Presbyterians, we bear the name "Calvinist" proudly, not because John Calvin originated our doctrines, for we believe God is their author, but, because John Calvin, after Paul and Augustine, was their ablest expounder. The system of faith called Calvinism is not a statement of Calvin's belief alone. It was not born with Calvin, or even in Calvin's day. The links of the chain binding this system with the apostolic and pre-apostolic times are complete. In the valleys of Southern France, under the very shadows of the Italian Alps, we find the Waldenses. In history they claim descent from the apostolic age and decline to be called "Reformed" because, they say, "We have never been deformed." They claim as among their ancestors those Christians who fled from Rome during the persecutions of Nero, possibly some of the apostles themselves. Those intrepid freemen, those maintainers of the apostolic form, those martyrs for the truth, held the leading features of Presbyterian doctrine. Another witness through the dark ages for the scripturalness of Calvinism, is the Church of the Culdees in Scotland. Historians agree that the Scots were

taught Christianity by the disciples of the Apostle John. Their churches were called Culdee. The word being, most probably, a corruption of the Latin words "Culter Dei"—"Worshippers of the true God." Those Culdees are essentially Presbyterian. The same general system of faith was held by John Wickliffe, the "Morning Star of the Reformation," and also by John Huss and Jerome of Prague, his companions in faith and martyrdom. Of the great Reformers of the 16th century it is well known that Luther, Melancthon and Swingle were all distinctly Calvinistic in their teachings. Passing over to Great Britain we find Wishart, Cramer, Ridley, Latimer and Knox, and in short, all the Reformers of any name, both in North and South Britain, doctrinal Calvinists. Is it not remarkable that all the great and good men, who took the lead in the Reformation—men of different languages, habits and prejudices; many of them absolute strangers to each other; men not merely in Geneva, but in Great Britain, France, Germany, Holland, Switzerland—all, with scarcely an exception, should become advocates in substance of that system which we denominate Calvinistic? The Presbyterian faith, which we hold, is no mushroom growth, no frail flower of a day, nor the expression of a single mind cramped and prejudiced by existing conditions, but, like the gnarled olive tree of Palestine, its history has marked the centuries. It has seen human governments rise, play their parts and pass away. "It is older than Grecian philosophy; it saw the rise of the Roman Empire seven hundred and fifty years before Christ; it antedates Egyptian civilization, it reaches backward to the times of the Patriarchs, having its origin in the twilight of history."

It has borne the praise and blame of men and it has worn the martyr's wreath. From this recital it is seen that the Presbyterian Church is not the only ecclesiastical body that holds the Calvinistic system. None, however, will deny that friends and foes alike award to the Presbyterian Church, as its wreath of thorns or its diadem of glory, the distinction of being the world's leading representative of the creed of Calvinism. In this coronation we rejoice and we would gladly attribute it to the purity in which we hold the "faith once delivered to the saints," and the unflinching fidelity with which in every age we have been ready to champion and die for it.

The Westminster Epitome.

The doctrinal formularies of the Presbyterian Church are known as the Westminster Standards because the famous body

of divines that formulated them held their sessions in grand old Westminster Abbey. Their labors were accepted after deliberations that lasted over five years, during which time over twelve hundred sessions were held. They met in 1643 at a period in the world's history when the human intellect seems to have reached the zenith of its power. The era of the Westminster Assembly was the era of William Shakespear, of the translation of the English Bible, the era of Francis Bacon. It was a representative body called by the English Parliament, and was made up of one hundred and twenty-one divines, eleven lords, twenty commoners, from all the counties of England and the Universities of Oxford and Cambridge, with seven commissioners from Scotland. It was an elect Assembly, nor were they scholars and theologians alone. Among them were thinkers of various type, orators, statesmen, hymnists, saints, men in every way qualified to embody in symbols and institutions, the intense life of that marvellous spiritual revolution which we call the Reformation. The doctrinal standards of the Church are the Westminster Shorter Catechism, the Westminster Larger Catechism and the Westminster Confession of Faith. They are not three creeds, they are but three statements varying in form and fulness and purpose of one and the same creed. Each is a complete epitome of the Presbyterian or Calvinistic system.

This historic faith marks two fundamental postulates, God, a triune spirit, infinite, eternal and unchangeable in His being, wisdom, power, holiness, justice, goodness and truth; man, the creature made in the image of God, but fallen from his original state of innocence and blessedness into an estate of sin and misery. Corrupted by sin throughout his entire nature, exposed to the penalty of God's retributive justice and utterly and forever unable of himself to merit God's favor or forgiveness. Correlated with these, indeed, flowing naturally out of them, is God's gracious scheme of atonement and redemption, determined on in the Divine mind from all eternity, and developed in the fullness of time by the sending forth of the Son in the likeness of sinful flesh to be a mediator between God and man, who moved by infinite love and compassion, took the place of those whom the Father had given Him and satisfied in His own person all the demands of the Divine justice against them. These, it holds, having been from all eternity predestined unto everlasting life are called out of the world, regenerated by God's spirit, justified by faith in His Son, adopted into the divine family, sanctified by the indwelling spirit and kept by

the might and power of God against all the wiles of the wicked one, to eternal life. Such is Calvinism, such is Presbyterianism in broad outline. It lies in solution, as it were, in the Holy Scriptures. It is crystallized in the great reformed creeds. Its purest gem is the Westminster Standards found in the Catechisms and Confessions of Faith of that historic Assembly. Calvinism invites to the study of problems the most abstruse and profound which ever engaged the minds of men. It does not deal with barren negatives. It is a bold, a positive, and a fruitful system. "It solves all mysteries; it resolves all doubts touching nature and its phenomena; touching man and his destiny by its bold assumption of one supreme and eternally inscrutable mystery."

The Great Traits of the Church.

The Presbyterian Church has been noted for certain great traits. Among them we notice:

First—*Reverence for the Bible and the steady exaltation of its teachings.* From the beginning, Calvinism has emblazoned upon its banner "The Scriptures—the whole Scriptures of the Old and New Testaments—the very Word of God." As such they are the only infallible teacher of what man is to believe concerning God and what duty God requires of man.

The teachings of traditions, the decrees of councils, the imperfect readings of nature called science, it has with steadfast insistence brought to the Scriptures, and according to their agreement with this standard have such deliverances stood or fallen. It demands no interpretation of God more God-like than God has been pleased to reveal; it demands no statement more Christian than Christianity or more Christ-like than Christ. Its single ambition is to be unflinchingly scriptural, faithfully mirroring the will of God as revealed in His word. Calvinism has no place or apology for expediency. It refuses to be led astray by philosophy. The Westminster divines were consummate masters of philosophy, but in all the Westminster Standards there is not a paragraph which affords a hint as to what philosophical school the Assembly favored. Dr. Fisher, of Yale University, says: "One prime characteristic of Calvinism is the steadfast, consistent adoption of the Bible as the sole standard of doctrine." "We gratefully acknowledge," said the Wesleyan Methodist Conference in its address to the Presbyterian Alliance, "the faithful and unfaltering testimony which your Church has borne through her entire history on behalf of the divine inspi-

ration and authority of the Word of God." Said the Baptist Association in their greeting to the same body: "The Presbyterian Church has been the magnificent defender of the Word of God throughout the ages." Above all others she has borne, bears now, and will continue to bear on her name the odium, and upon her person the blows provoked by and aimed at the Word of God. Humbly, yet proudly, she can say to her Lord: "The reproaches of them that reproached Thee fell on me." There are unquestionably hard sayings in the system, likewise there are hard sayings in the Bible. Some doctrines for which Presbyterianism stands are among the hard things to be understood, of which the Apostle Paul wrote: "This is a hard saying; who can bear it?" May it not be possible that it is because of its severe scripturalness that Calvinism never has been, is not, and never will be popular with a rationalistic, unregenerate world? The offence of the Word is as undying as the offence of the Cross.

Second Trait. *Calvinism has always stressed the sovereignty of God.* Says Dr. Geo. P. Fisher, of Yale: "The profound sense of the exaltation of God is the key-note of Calvinism." The glory of the Lord, God, Almighty is its unifying, all prevading principle—the blazing sun and centre of the system. It adores God as the absolute and ever blessed Sovereign worthy of love, worship and obedience, "who doth uphold, direct, dispose and govern all creatures, actions and things from the greatest even to the least, to the praise of the glory of His wisdom, power, justice, goodness and mercy." As one has said, "In all places, in all times, from eternity to eternity Calvinism sees God." God's sovereignty is the lens through which Calvinism views all other facts. Beginning with the absolute sovereignty of God, the Calvinist deduces in a severely logical order all his beliefs. He reasons something like this: "Granted that God is the absolute Sovereign over all his intelligent creatures, it would follow that He would make known His will to them. How He reveals himself to other intelligences is not known, but to men it must be by a verbal revelation, and then, a written revelation, in order that it may be preserved to all generations. Thus we are given the necessary revelation and in connection therewith the dogma of inspiration. In the second place, this Sovereign God, being necessarily wise, and having made all things for His own glory, would have a plan or purpose by which His sovereignty is exercised, and the ends of His creation insured, and so we have fore-ordination. Upon this point we contend

if there be a God who is and has always been acting upon an intelligent plan, of which He knew the end from the beginning—and there must be such a Being, or there is no adequate God—then all the difficulty alleged against sovereign, unconditional predetermination goes to the ground. Furthermore, God being sovereign, and having permitted man, according to His eternal plan, to fall into sin, He has in accordance with the same comprehensive and perfect plan further determined either to save none or all or some of the human race. In the Scriptures, in which, as we have already seen, we have God's revealed mind and purpose, we find that from eternity He determined to save some through Jesus Christ, those whom He had given to Christ, and so we have election. That He did not determine to save all, signifies that He passed by some, and thus we have the doctrine of preterition.

Those whom He determined to save, He effectually called. His Spirit "working in them, convincing them of their sin and misery, enlightening their minds in the knowledge of Christ, renewing their wills and persuading and enabling them to embrace Jesus Christ, freely offered to them in the Gospel." Final perseverance of the saints is simply the consequence of sovereign election to everlasting life."

Moral Distinctions.

From the Presbyterian's conception of the inspiration of the Bible and this estimate of God there follows certain deductions. *Among these, he holds that God, and God alone, is to be feared and obeyed.* As a consequence of this conviction, there ever goes a keen appreciation of moral distinctions. Truth, justice, righteousness and holiness are felt to be of everlasting obligation. Calvinism is sometimes charged with being austere, over-strict in its abstinence from worldly pleasure and standing aloof from various forms of indulgences. It is confessed that Calvinism is hardly such a system as a licentious or even a self-indulgent, superficial and God-rejecting age would delight in. This should not surprise us, Calvinism is too humbling to human pride and it calls for too much self-denial not to invite hostility from unregenerate men and from professed Christians who have little taste for things spiritual. But let us judge the tree by its fruits. What has been the acknowledged fruitage of this system? Froude declares that "The Calvinist abhorred, as no other body of men ever abhorred, all conscious mendacity, all impurity, all moral wrong of every kind so far as they could recognize it." Says he, "Whatever

exists, at this moment in England and Scotland of conscientious fear of doing evil is the remnant of the convictions which were branded by the Calvinists into the people's hearts." As illustrating the type of character produced by Calvinism, Froude names "William the Silent, Luther, Knox, Melville, Admiral Coligny, Cromwell, Milton and Bunyan." "These were men," he says, "possessed of all the qualities which give nobility and grandeur to human nature—men whose lives were as upright as their intellects were commanding and their public aims untainted with selfishness—unalterably just where duty required them to be stern, but with the tenderness of a woman in their hearts; frank, true, cheerful, humorous—as unlike sour fanatics as it is possible to imagine, and able, in some way to sound the key-note to which every brave and faithful heart in Europe instinctively vibrated." Presbyterianism has ever been pre-eminently associated with the spirit of prayer, of humble and deep devotion, and has been productive of holy living and active Christian benevolence.

Presbyterianism's Stand for Education.

From the very beginning John Calvin insisted on the establishment of public schools. He did not believe that "ignorance is the mother of piety." *Presbyterianism has been characterized by a high and persistent stand for popular education.* Again in Scotland as early as 1558 John Knox urged that "for the preservation of religion, schools should be universally erected in all cities and towns." Side by side with Calvinistic Geneva and Scotland in the educational vanguard stood Calvinistic Holland, responding nobly to the memorable words of John of Nassau, "You must urge upon the States General that they establish free schools." Common schools were established all over Calvinistic Holland and Scotland, and the Netherlands, and the New England Pilgrims found them there and brought with them to America the same great system. Wherever those Pilgrims from Holland and Scotland settled in the wilds of the New World, there the school house was built beside the church. Unquestionably in America we are indebted for the common school to the stream of influence which flowed from Geneva as the fountain head, through Scotland and Holland to the American colonies. Not only so, but the early provision made in this country for higher education in the academies, "log colleges," and the great colleges is due largely to Calvinistic influence. The Presbyterian Encyclopedia says, "Calvinism has been the source

not only of the common school system, as it exists in our own country, but of almost every one of our earlier colleges and universities."

History shows that for three hundred years Calvinists were the leaders of education in this country and Europe. It must be confessed however, and sadly, that she who was first must now take the third place. At the present time the great Methodist and Baptist churches are outstripping the Presbyterian in this matter of education. On this memorable occasion I plead with our Mother Church that she hasten to renew her zeal in this great arm of Christian service. Self-preservation demands it; the solution of the vexed question, "Shall education be Christian or non-Christian?" is clearly involved. It is imperative because of the undeniable fact that Calvinism is adapted to introduce into education precisely those influences for which the hour calls, namely, a sound philosophy, a true teaching concerning God, a sound in doctrination concerning the majesty of the law, strong moral and ethical character, builded upon the conviction of the absolute sovereignty of God. In the light of our creeds, in the light of history and existing needs, a call, loud and strong and imperative, is sounded, that as a Church we take again the place of recognized and glorious leadership in the great work of education.

Presbyterianism Evangelistic.

Again, the Presbyterian faith, teaching so strenuously the immutability of the divine decrees, must by logic of that belief become evangelistic in its efforts. One of those decrees declared of old that the heathen shall be given to the Son for an inheritance, and the uttermost part of the earth for His possession, that at the name of Jesus every knee should bow and that every tongue should confess that Jesus was the Lord to the Glory of God, the Father. The history of missionary enterprise in the world shows the evangelistic spirit has been from the beginning active and prominent in the Calvinist. In the sixth century, under the leadership of the Apostle of Scotland, there was established a college and mission station on the Island of Iona, "which sent out preachers all over Scotland, to parts of Britain, France, Germany and Switzerland, doing more for three centuries to spread the knowledge of the Gospel than all other agencies combined." About the middle of the sixteenth century, we read that, "Calvinism entered Geneva, and in thirty years under the inspiration of her modern apostle, had founded a model Bible Church, trans-

formed the whole city, and crystallized a type of Christianity which became at once expansive and aggressive." Says Bancroft: "More benevolent to the human race than Solon, more self-denying than Lycurgus, the genius of Calvin infused enduring elements into the institutions of Geneva, and made it for the modern world a mighty agency for evangelization." "And while the Lutheran Reformation," writes another historian, "travelled very little out of Germany, Calvinism obtained a European character and was accepted in all countries that received a reformation from without, like France, the Netherlands, Scotland, and even England."

It made such marvellous progress in France, even in the face of bitter and relentless persecution, that "within sixty years after its introduction it had gathered more than two thousand congregations, some of them having five or six pastors each, and many of them numbering ten thousand communicants."

It should not be forgotten that the oldest Protestant missionary association in the world, excepting the Moravian brethren "received its charter from William the III, who was a Calvinist." The Church of Scotland was the first Church after the reformation to send forth missionaries under its own appointment. Missionary enterprise in this country received its earliest impulse in a college that was under the presidency of a Calvinist. The modern zeal in home missions was born in our mother Assembly, and by no other Church in proportion to its numbers is the missionary work more vigorously and successfully prosecuted at home and abroad than by our own and our sister Assembly at the North. The best proof of the evangelistic power of Calvinism is furnished in the single statement that the Calvinistic is the largest of all the Protestant faiths on the globe. This statement surprises many of our own people because they forget that many large organizations both in Europe and America, while being Calvinists, yet are not so styled. They may be called Waldenses, or Bohemian, or Dutch, or they may bear, as many of them do, nothing more than the title "Reformed," or "Presbyterian," but they are all one great family, all truly Calvinistic, and when the number of adherents of these different branches of the one family are enumerated it is ascertained that the Calvinistic is by far the largest Protestant communion in Christendom.

Calvinism and Civil Liberty.

Finally, Calvinism has made a most important contribution to civil liberty. It has developed in those people with whom it has been a creed and life power, those intellectual and moral qualities without which a free government were forever impossible.

The most American thing in all America to-day is the Presbyterian Church. A great historian says, "He that will not honor and respect the influence of Calvin knows but little of American Independence."

Henry Ward Beecher says: "It has ever been a mystery to the so-called Liberals, that with what they have considered the harshly despotic and rigid views and doctrines of the Calvinists, that they should have always been the staunchest and bravest defenders of freedom." The result is not strange to the Calvinist himself, but it is rather the inevitable result of his principles.

Beginning with the postulate that all men are equal before the law of God, the inference is easy that all men are equal before the law of man, hence there emerges to view the great axiom of modern democracy, that all men are created equal and vested with certain inalienable rights. This conviction even among the humblest born who cherished it, developed a feeling of pride, a sense of dignity and worth that enabled them when occasion demanded to out-face the pride of nobles and kings. "It transformed the hind into a hero, and when the days of fighting came it filled the armies of Conde, of William the Silent, and of Cromwell with yeomen, artisans and shopkeepers fit to stand before the chivalry of Europe." Another principle of Calvinism which has made an important contribution to civil liberty is its teachings concerning the freedom of conscience. "That God only is Lord of the conscience and hath left it free from the doctrines and commandments of man, which are in anything contrary to His word or beside it in faith or worship." Calvinism has everywhere and always proclaimed, "Resistance to tyrants is obedience to God." Froude says of this people during the trying times of the sixteenth and seventeenth centuries: "When all else had failed, when patriotism had covered its face and human courage had broken down, when intellect had yielded with a smile or a sigh, when emotion or sentiment had dreamed them-

selves into a forgetfulness that there was any difference between lies and truth, then this slavish form of belief called Calvinism bore an inflexible front to illusion and mendacity, and preferred to be ground to powder like a flint rather than to bend before violence or melt under the oppression of tyranny of any sort, from any source." Tyrants have always and rightly regarded Calvinists as their natural enemies. King James I said at Hampton Court Conference: "Calvinism agrees with monarchy as well as God and the devil." To the great Calvinist, Melville, James said: "There never will be quiet in this country till a half-dozen of you Calvinists be hanged or banished." "'Tush, sir,'" replied Melville, "threaten your courtiers in that manner. It is not within your power to exile God's truth." D'Aubigne says: "In England the seeds of liberty, wrapped up in Calvinism and hoarded through many trying years, were at last destined to float over land and sea, and to bear largest harvests of temperate freedom for great Commonwealths that were still unborn." To the Calvinists, "more than to any other class of men, the political liberties of Holland, England and America are due."

John Knox and Liberty.

Who saved the liberties of England and Scotland? Froude says, "John Knox to whose teaching they (the Scotch) owe their national existence." John Knox's co-laborers in saving England and Scotland were almost without exception enthusiastic Calvinists. The same author again says: "The Calvinists, know as Puritans, the Covenanters, the Roundheads, the Presbyterians, the Independents, when the people were abandoned to the lawless fury and wrath of their rulers, when they were ruthlessly plundered, murdered, and hunted like wild beasts from place to place, never deserted them; for five and eighty years they never wavered, but were always steady to the good cause, and always on the side of the people." "The battle of Boyne (1690)" says a recent writer, "decided the fate of Protestantism, not only for Great Britain, but for America and for the world. Had William been defeated there, Protestantism could not have found a safe shelter on earth." Who fought this battle? On one side was James II, whom the poet Wordsworth calls the "vacillating bondsman of the

Pope.” “The world has never seen such another army as that commanded by William of Orange. The entire Calvinistic world was represented in it. They came from Holland, England, Ireland, Scotland, France, Prussia, Finland, Sweden and Switzerland, and it was to this sect that the English owe the whole freedom of their Constitution.”

A Calvinistic Revolution.

To the advanced principle, viz: “The foundation of authority in government is laid in the free consent of the governed.” And when the Revolution came, it was the church bell on the Calvinistic Meeting House of Lexington that rung first the alarm and summoned the farmers of New England, who fired “that shot which was heard around the world.”

The Mecklenburg Convention of May, 1775, was composed of twenty-seven staunch Calvinists, one-third of whom were elders in the Presbyterian Church. Bancroft says of this declaration: “It was in effect a declaration of independence as well as a complete system of government.” It is generally believed that Thomas Jefferson’s celebrated declaration is a recast of this Mecklenburg paper, which preceded it by more than a year. Moreover, the Continental Congress had its inception in a call sent out by the Calvinists of New York. Need I tell this audience that a large majority of those determined men, who immortalized themselves by signing the Declaration of Independence, were Calvinists? There is no more dramatic chapter in our history than the hour in the Continental Congress when it faced the issue of signing that immortal document. Congress hesitated. The country was looking on. Three million hearts were violently throbbing in intense anxiety, waiting for the bell on Independence Hall to ring. On the table lay the charter of human freedom in the presence of that able body of statesmen—there it lay with its clear-cut utterances, flinging defiance in the face of opposition. It was an hour when strong men trembled. There was a painful silence. In the midst of this silence, Dr. Witherspoon, a Presbyterian minister, arose and uttered these words: “To hesitate at this moment is to consent to our own slavery. That notable instrument upon your table which insures immortality to its author, should be subscribed this morning by every pen in this house. He that will not respond to its accents and strain every nerve to carry into effect its provisions is unworthy the name of freeman.

Whatever I have of property or reputation is staked on the issue of this contest, and, although these gray hairs must soon descend into the sepulchre, I would rather that they descend thither by the hand of the executioner than desert at this crisis the sacred cause of my country." That was the voice of John Calvin in Independence Hall, and it prevailed. The Declaration of Independence was immediately signed and then the old Liberty Bell rang out, and the foundation of the American Republic was forever and securely laid. The early history of our mother country is written large with Calvinistic spirit and Calvinistic deed. I cannot longer tarry upon this point, but let those who in their ignorance of their country's noblest heritage of blood, who find their cheap pleasure in denunciation of the Puritan and Blue Laws of the olden day, stand with me for a moment and look upon that monument which marks the character of those illustrious sires. "On the brow of the hill overlooking the bay where the Mayflower was moored, and where the waters continue to beat in volleying thunders, or in musical laughter upon its sands there rises a colossal statue. On the four corners of the pedestal repose four figures, representing law, morality, freedom and education. There these should rest by right. But above these stands the erect figure of Faith. Thirty-six feet she rises from the foot, which rests upon a slate from Plymouth Rock. With one hand she grasps an open Bible, and with the other in graceful gesture she points the nation up to God. The only Book she opens to the eyes of the nation is the Bible. And so it should be." In these days of greed for gold, when men are lovers of ease and pleasure rather than lovers of God, it is well for us to take our children by the hand and stand for awhile beside the altars of our fathers' faith. It is well to look long and inquiringly into the faces of those God-fearing and tyrant-despising forefathers and learn the secret of their fortitude that braved every privation, their endurance that mastered every trial, their courage that conquered every danger and handed down to us the priceless heritage of our country, our liberty, both civil and religious. Yes, it is well for us to look into those strong faces of our Puritan, Dutch, Huguenot and Scotch-Irish forefathers, whose very virtues have become a by-word among the ignorant, and learn that the secret of character—of strong and enduring character—of character personal and national—is to build it upon the Bible. It is only the truth, when I say that the Bible holds the only true light by which we have been led in all our advances of liberty in the past; and, the Bible holds the

only true light by which we can make any progress in the cause of liberty in the future.

“God of our Fathers, known of old,
 Lord of our far-flung battle line,
 Beneath whose awful hand we hold
 Dominion over palm and pine;
 Lord, God of Hosts, be with us yet,
 Lest we forget, lest we forget.

“If drunk with sight of power, we loose
 Wild tongues which have not Thee in awe,
 Such boasting as the Gentiles use;
 Or lesser breeds without the Law,
 Lord, God of Hosts, be with us yet,
 Lest we forget, lest we forget.

Sealed with the Blood of the Saints.

Fathers and brethern, I have presented you something of the genius, and the fruits of your historic Church; she is venerable with age, she bears without abuse the name of “mother Church.” We may well honor those grand principles of our historic faith, securing as they do the unity of Christ’s witnessing church under all dispensations, to the remote past and to the end of time and through the cycles of eternity. The Covenants of our communion have been sealed with blood; those primitive martyrs who were stoned, who were sawn asunder, were witnesses for the principles for which we stand to-day, they were hunted from crag to crag of their native mountains, were hurled by their persecutors over steep precipices and dashed in pieces on the rocks below. “They loved not their lives to the death for Christ and His crown.” This old faith has come down to us with her vesture like that of her Lord, crimsoned with blood. The most illustrious martyrs, the most renowned confessors, the most valiant reformers have been hers. “The King’s daughter she is, all glorious within, her clothing is of wrought gold.” Shall we not venerate her for what she has been; shall we not love her for what she is? On this anniversary occasion let us fling forth her incrimsoned banner freshly to the breeze. Let us with redoubled zeal prosecute her evangelistic work until her standards, raised in the name of her glorious Lord, shall wave victoriously from every mountain peak and every vale from the rising to the setting sun. Let us quit us like men, in our

endeavor to establish our scriptural faith in every centre of influence. Let us pray for an increased baptism of the Spirit. Let us gird ourselves for one mighty and sustained effort to establish, enlarge, and perpetuate the measure of influence of our faith throughout the world, while we wait the announcement, "Behold, the bridegroom cometh."

The Church's History Traced Through the Century.

A Sketch read by the Hon. J. Adger Smyth,
Sunday Night, May 2, 1909.

Looking backwards into the early history of this, "The Second Presbyterian Church," in a manual edited by the Rev. Thomas Smyth and published in 1838, we find the sermon preached by the Rev. Andrew Flinn, its first pastor, at its dedication on April 3, 1811. The subject was "God's Perpetual Presence In and Constant Watchfulness Over His Church." The text was from 2 Chronicles V. 20: "That thine eyes may be open upon this house, day and night, upon the place whereof Thou has said, that Thou wouldst put Thy name there."

After describing in most eloquent words the dedication by King Solomon of "a temple, the most magnificent and splendid ever built by man," Dr. Flinn pictures the King, after reciting "the goodness of the Lord, and his faithfulness to his father, David, his soul being overpowered with Divine glory, bursting out into that wonderful prayer of which the text was a part."

In closing the application of the words of the text to his church, Dr. Flinn adds: "My brethren, this is a solemn day to you. You have built a house for the God of your fathers. The history of your enterprise is short and simple. It originated in no spirit of division or party rancor. With your brethren of the First Presbyterian Church in this city, you are at perfect peace, and they are at peace with you. The growing population of our city called for another place of worship. You heard the call. It united you as one man. Your brethren of other churches generously strengthened your hands, and here is the house you have built and offered to the Lord. May the God of your fathers bless you. He has hitherto prospered you, for this spacious edifice has been erected without the loss of either limb or life among the workmen."

“Brethren you have done much, but much more remains yet to be done. You have built a house for the Most High God! You must fill it with devout and pious worshippers. Let not your seats, left empty in this place of prayer, testify against you in the day of eternity that you have here neglected the offers of mercy and turned away from the ordinances of God! Come with your wives and children to this house, which you have built for the Lord, and here inquire for Jesus. He will meet you in this place and bless you. And when He shall come in the clouds of Heaven, with His own glory and the glory of His Father, may we all be received into His presence. Having finished our probation here may we all be translated to the temple not made with hands, where we who sow, and you who reap, shall forever rejoice together.”

In the same manual are two discourses preached by the Rev. Thomas Smyth, the pastor, on the “History of the Second Presbyterian Church in Charleston, S. C.” The first discourse was delivered on April 3, 1837, on the occasion of the twenty-sixth anniversary of the church, from the text Haggai ii. 3: “Who is left among you who saw this house in her first glory, and how do you see it now?”

From this discourse we quote interesting facts. Says Dr. Smyth: “It is the duty of every Church and of the whole Church now to have on record for the perusal and advantage of those who may come after them, the history of their struggles, their victories, and their mercies. The older members of this church are fast passing away, and in a little while the places of the remaining few, who saw the rise, and have witnessed the progress of the church, will know them no more forever.”

Presbyterianism in this State.

“Presbyterians were among the first settlers in South Carolina. In the year 1704, when there was but one Episcopal congregation in the whole province, the dissenters had three churches in Charleston. As early as 1690, the Presbyterians in connection with the Independents formed a church in Charleston, which continued in this united form for forty years. During this period two of its ministers, Revs. Messrs. Stobo and Livingston, were Presbyterians, and were connected with the Charleston Presbytery. After the death of the latter, twelve families seceded, and formed a Presbyterian Church on the model of the Church of Scotland. In 1790 this church, with three others near the city, were incorporated by the Legislature into the Presbytery of Charleston.

“In 1808 this Presbytery consisted of five ministers and seven churches. The numbers of Presbyterians in Charleston increased so rapidly that the First Presbyterian Church was found insufficient to accomodate those who wished to worship there. The house was always crowded, seats could not be procured, except after long delay, and the pressing necessity for another Presbyterian Church became apparent. As early as 1804 this necessity was realized by Dr. Buist, then pastor of the First Presbyterian Church, and the erection of another church was approved and encouraged by him. The Rev. Mr. Malcolmson was engaged to preach and take charge, but he died in September, 1804, and the enterprise was then abandoned. In 1809, however, the determination was finally carried into effect to enter upon the formation of the Second Presbyterian Church. On Wednesday evening, February 8, 1809, fifteen gentlemen assembled at the house of Mr. Thomas Fleming, and entered into an agreement to unite their efforts to secure a suitable building for a Presbyterian Church.

Their names were Benjamin Boyd, William Pressly, John Ellison, Archibald Pagan, George Robertson, James Adger, Samuel Robertson, William Walton, Caleb Way, John Robinson, Alexander Henry, John Porter, Samuel Pressly, William Aiken, Thomas Fleming.

“At a subsequent meeting, held on March 6, 1809, a paper for the support of a minister was presented, when, by the subscription of a number of gentlemen in attendance of \$100 each for two years, more than a sufficient salary being thus provided, a committee was appointed to request the Rev. Andrew Flinn to organize and take charge of this congregation with a salary of \$2,000 per annum.

“Mr. Flinn having accepted this call, a meeting for the formation of the Second Presbyterian Church was held at Trinity Church on Monday evening, April 24, 1809, and committees were appointed to purchase a site for the erection of the church, and to obtain subscriptions.”

Did time permit it would be interesting to record here the names of these various committees, and also of all who subscribed for the building, as they are all mentioned in this sermon. By May 16, 1809, the plan for the church was presented by William Gordon, who was appointed to build, and entered immediately upon the work, an Act of incorporation having been obtained.

In order that the church might be opened for the reception of Harmony Presbytery at its first session in Charleston, it was dedicated on April 3, 1811, by a sermon from the Rev. Andrew Flinn, its pastor, and formally connected with the ecclesiastical judicatories of the Presbyterian Church. This was the first session ever held in Charleston of a Presbytery connected with the General Assembly of the Presbyterian Church in the United States.

The Church is Built.

Although great liberality was shown by the founders of this church, its cost far exceeded both their expectations and their means. The treasurer's account in April, 1812, showed that the sum of \$55,548 had been expended, and that a large additional amount would still be needed to carry out the plans and pay the debt incurred. Strenuous efforts were made to raise the amount, but notwithstanding, in June, 1816, it appeared that the sum of \$31,156.25 was still due. Though gradually reduced, in April, 1823, a debt of \$23,485 was still hanging over the church. A plan was then adopted of transferring the whole property, and the temporal jurisdiction of the church, to an association, who would assume the debt as their own, engaging, however, that the Confession of Faith, as authorized by the General Assembly, should ever be the rule of government and discipline of the church. This plan was adopted in August, 1823, and in April, 1824, the committee reported that all the debts of the church had been paid. The original trustees, in whose names the titles of the church property was conveyed to this association, were Messrs. William Smith, John Robinson, James Adger, William Aiken and Richard Cunningham. In the words of Dr. Smyth: "Thus was this beautiful temple, at the cost of more than \$100,000, finally erected and delivered from all incumbrances by the energy, union and concerted liberality of its founders. The spire alone remained unfinished, but we hope in due time it will arise to its destined summit, with its silent finger pointing to the skies, and thus like a pyramid of fire burning heavenward give increased beauty to the building and another ornament to our city."

Like most churches, apparently from its very first organization, the income never seems to have been sufficient to cover all its necessary expenses, even though most judiciously and economically administered.

Raising the Preacher's Salary.

In the minutes of the standing committee in April, 1813, we find that the clerk reported that the salary of the minister had not been fully paid, and that at least \$1.000 was then due him. On motion, by a unanimous vote, the president was authorized to discount a note of the corporation in the bank for a sum sufficient to pay all the indebtness of the church, a custom followed for many years. As the end of each fiscal year approached, the month of April saw the president and the treasurer anxious and worried, because they could not make "both ends meet." Then a special committee used to be appointed each year to visit the congregation and collect enough to pay the deficiency. It was always a difficult and unsatisfactory task, and a specially onerous one to the committee. In 1887 the objection was raised to this committee plan that they could not visit every member of the congregation, and thus the opportunity to assist in freeing the church from debt was offered to only a few members, and generally to the same persons every year. The old plan was, therefore, discarded and a new one adopted. On a Sabbath morning in May, previously agreed upon, after the annual meeting of the corporation and with the approval of the session, a special collection was taken up immediately after the close of the sermon to raise the amount needed to cover the deficiency of the past year. The president of the corporation made a short statement of the financial condition, and every member of the congregation was urged to give something, even the children "did what they could," and in all these years since this plan was adopted, the whole amount needed has been promptly raised, even when on more than one occasion the sum necessary was \$1,800.

In 1833, it having been found after several years' experience, that the immensity of the church auditorium caused unnatural efforts on the part of the pastors to fill it with their voices, and that even then many of the congregation could not hear the preacher, a series of alterations were decided upon. The ceiling was lowered, the floor raised and a part of the main audience room cut off to form the inside vestibule, and the room upstairs so long used as a Sunday-school room.

For a long time weekly lectures by the pastor were delivered at the private houses of the members, but in January, 1820, the corporation authorized the session to procure a temporary building for a suitable lecture room. A lot of land was leased on Blackbird's alley (Burns' lane) at \$50 a year, and a lecture room erected on it by the efforts of the ladies at a cost of \$700.



Rev. Dr. J. Chilton Henry

Pastor 1823-1827.

From a Copperplate Engraving on India Paper in possession
of the Presbyterian Theological Seminary,
Columbia, S. C.

In 1835, however, it was determined to erect a more substantial building in Society street, and on Sabbath evening, March, 1837, it was dedicated in the presence of a crowded and deeply interested audience.

The Pastors.

The Rev. Andrew Flinn, D. D., was the first pastor. He was called in February, 1809, installed in April, 1811, and died February 24, 1820, having served as pastor for about eleven years.

Rev Artemas Boies

The Rev. Artemus Boies, the second pastor, was elected in April, 1821, but resigned in May, 1823, having been pastor about two years.*

The Rev. Thomas Charlton Henry, the third pastor, was elected in November, 1823, and installed in January, 1824. He died October 5, 1827, having been pastor for four years.

In February, 1829, the Rev. William Ashmead was called, and accepted in March, and was installed in May of the same year. He went to Philadelphia, with the intention of returning with his family, but his health, always delicate, gave away, and he died in Philadelphia, December 2, 1829, having been pastor about six months.

After Mr. Ashmead's death the church sat in her widowhood for several years, having the pulpit filled by different ministers, but especially by her tried friend, the Rev. Mr. Gildersleeve.

The Rev. Thomas Smyth was just graduating from Princeton Seminary when he received an invitation to supply the pulpit of this church for the summer, and entered upon his ministerial labors here in 1831. In 1832 he received a permanent call, but was not installed until December, 1834. He died in 1873, having, as he said, consecrated all his energies to this church, his first love, as his long and useful ministry of over forty years began and ended with her. He declined many complimentary calls from the college, the seminary and the

* Despite every endeavor, no portrait of Rev. Artemas Boies, nor of the Rev. Wm. Ashmead could be discovered; Mr. Boies' signature alone was recovered from the old sessions' book, but of Mr. Ashmead not even an authentic signature was obtained.

editorial chair, saying: "I am determined to live and die with my people." Probably more than one thousand members were added to the church during his ministry, at least thirty of whom became ministers of the Gospel.

In May, 1871, the Rev. G. R. Brackett, D. D. was called, and in 1872 installed as pastor, an office he filled to the entire satisfaction of a united and loving people until his death, in December, 1902, a period of over thirty years.

The Rev. J. Keir G. Fraser was called as pastor on February 22, 1903, and installed March 22, 1903, and still fills most acceptably the sacred office, having supplied the pulpit since August 1, 1902.

In 1874 it was found that a new roof was needed for the safety and preservation of the Church, and \$6,000 was raised in a time of great financial stringency for that purpose. The ladies of the church contributed \$1,800 of that amount.

Cyclone and Earthquake.

In the great cyclone of August 27, 1813, this church sustained great injury, but in the greater cyclone of 1885 it received but little damage compared with other churches in our city. In the memorable earthquake of August 31, 1886, this church was damaged to the extent of about \$6,000. Through the generosity of friends both North and South it was speedily repaired. On August 27, 1893, it again suffered severely from the cyclone of that day. The building was completely unroofed on the north side, the pews and organ deluged with water and the entire ceiling so damaged as to necessitate its removal. The cost of the repairs was \$3,300, less the insurance of \$1,800. The work was undertaken immediately and on November 26, 1893, Divine worship was resumed in the renovated church. In July, 1908, the entire church building was repainted and repaired and the Sunday school renovated, at a cost of about \$2,000, and by January 15, 1909, the entire amount of these improvements had been paid in full.

A singular coincidence occurs in the pastorates of the three ministers serving as pastors to the three Presbyterian churches in Charleston, almost contemporaneously.

The Rev. John Forrest, D. D. was pastor of the First Presbyterian Church, known as the Scotch Church.

The Rev. Thomas Smyth, D. D., was pastor of the Second Presbyterian Church, known as Flinn's Church.

The Rev. W. C. Dana, D. D. was pastor of the Third Pres-

byterian Church, known as the Central Presbyterian Church. Each of these distinguished ministers served their respective churches as named above for over forty years, and in each case they were never pastor of any other church.

The Communion Service Preserved.

The silver Communion service still used in this church was the gift, as we are informed, of Mrs. John Robinson, the daughter of Mr. Stephen Thomas, who was the first treasurer of this church, being elected in 1809. The chest containing the Communion service was kept in the family of one of the elders. After the war between the States it was taken care of by Mr. C. N. Averill, and afterwards by Mr. J. N. Robson for many years.

When the city was shelled during the war the chest containing this silver was sent to the Rev. George Howe, D. D., in Columbia, for safety, but in some way he was not informed of the contents of the box, and along with probably less valuable packages it was placed in one of the store rooms on the premises. Dr. Howe's house was not destroyed in the great fire that ravaged the city, nor was it plundered, as many others were. It was some time, probably a year or more, after the close of the war that Dr. Howe examined several packages in this store room, and among them this box. Finding that it contained the Communion service of the Second Presbyterian Church of Charleston, in perfect condition he at once forwarded it to the Rev. Dr. Smyth, its pastor. When used for the first time, more than a year after the war had ended, Dr. Smyth told the history of its remarkable preservation and restoration and offered a special prayer of thanksgiving.

Two glorious and striking features most forcibly present themselves as we review the history of this church. Its missionary spirit. Its wonderful work in educating young men for the ministry.

As it has been arranged for separate papers to give in detail the history of the work of this church in both these fields, at this time, we will speak very briefly of either.

Foreign Missions.

Foreign missions have always occupied the supreme place in the hearts of this people, and the largest amount in our yearly benevolent collections has always been given to this cause.

No minister has ever been more thoroughly imbued with the missionary spirit than Dr. Smyth. When pursuing his collegiate studies in Ireland, he expected to enter the missionary field himself, but was compelled to relinquish his earnest desire by the failure of his health. Just on the point of starting on a missionary tour in Florida in 1831 he was arrested by the invitation to supply this pulpit. In 1832, some time before his installation, he organized our Juvenile Missionary Society, and began the publication of a juvenile missionary paper. No doubt others present here besides the writer recall the quarterly meetings of this juvenile society, which were held in the lecture room on Society street, and were always largely attended and extremely interesting. Each member of the Society was furnished with a card for collections with spaces for the names and amounts given by each contributor. There was a prize book offered to the one whose card showed the largest amount, and great exertions were made to win it. Exhibitions of idols and other curiosities from heathen lands were shown, short talks were made, and Major R. C. Gilchrist, then little more than a boy himself, kept us little fellows wildly excited by the machines of his own make that were shown by him, such as railroad engines that made steam and pulled cars, fire engines that made steam and threw a stream of water, etc.

Helped to Educate Ministers.

The Ladies' Education Society was organized by the Rev. A. Boies in 1821, and has continued its work ever since. It has aided about seventy-seven students in their theological studies and raised over \$40,000. No human brain or pen can compute the wonderful results of their self-sacrificing labors. Not until this noble band of earnest workers are all finally gathered into that glorious congregation, that no man can number, who, with palms in their hands, their robes washed white in the blood of the Lamb, are swelling that magnificent volume of song, as they join in praise and thanksgiving, will they know what they have accomplished, as their crowns sparkle with the many stars they have won for their Maker.

This church has always manifested a deep and affectionate interest in the religious instruction of the colored people. They formed a large part of its membership, and filled the north gallery of the church. In a manual of this church published in 1854 we find the names of its members, both white and colored, from the year 1811, showing 790 whites and 236 colored, or a total of 1,026.

The Colored Members.

Of that number there were then alive, and members in 1854, 399 whites and 204 colored, or a total of 603.

In this manual published in 1854 there is the following notice for the colored members:

“Besides the services held at the Second Presbyterian Church on which colored persons should attend, and the Communion service, in which all the colored as well as the white members are expected to participate, there are special services for colored persons at the church in Anson street under the ministry of the Rev. J. L. Girardeau as follows: On Sabbath. 1. Sunrise prayer meeting. 2. Regular service, including preaching at 10.30 A. M. 3. Regular service with preaching at usual afternoon hour. 4. Sabbath school immediately after afternoon service. 5. Prayer meeting, Monday evening. 6. Tuesday evening, instruction of those wishing to join the church.”

Dr. Smyth was accustomed to prepare special sermons for these colored members, besides holding appropriate services during the week, and as a pastor to minister to their spiritual needs, especially in sickness or sorrow. He was a warm supporter of the Zion Colored Presbyterian Church, of which the Rev. J. B. Adger was the first pastor, followed by the Rev. J. L. Girardeau. The valuable church building on Calhoun street, built largely by the white members of the Second Presbyterian Church, and still called the Zion Presbyterian Church, is held in trust to this day by a board of trustees, and is still gratuitously furnished to the colored people as a place of worship for Presbyterians.

The Lord's Supper.

Up to the time of the war, (1861) the communicants desiring to partake of the Lord's Supper, left their pews and sat on benches at tables placed along the aisles of the church, the tables being covered with long, white cloths. The white members occupied the tables first, and after they were seated, and the pastor had given the elements into the hands of the elders, they passed them reverently to the members at the tables. Sometimes it was necessary, after those first seated had been served, for them to retire, and a second installment of white communicants to be seated, and to be served by the elders.

As stated above, this church had a large number of colored members, who were divided into classes, each class in charge

of a colored man of good repute, who was called a class leader. He was responsible for the behavior of each of the members of the class, and reported to the session of the church any misdemeanors or unworthy conduct on their part, and they were disciplined by order of the session. On the morning of Communion Sunday these class leaders distributed to each member of his class, who was considered worthy, a token, which was a small medal like a coin, with the picture of the Second Presbyterian Church stamped on it.

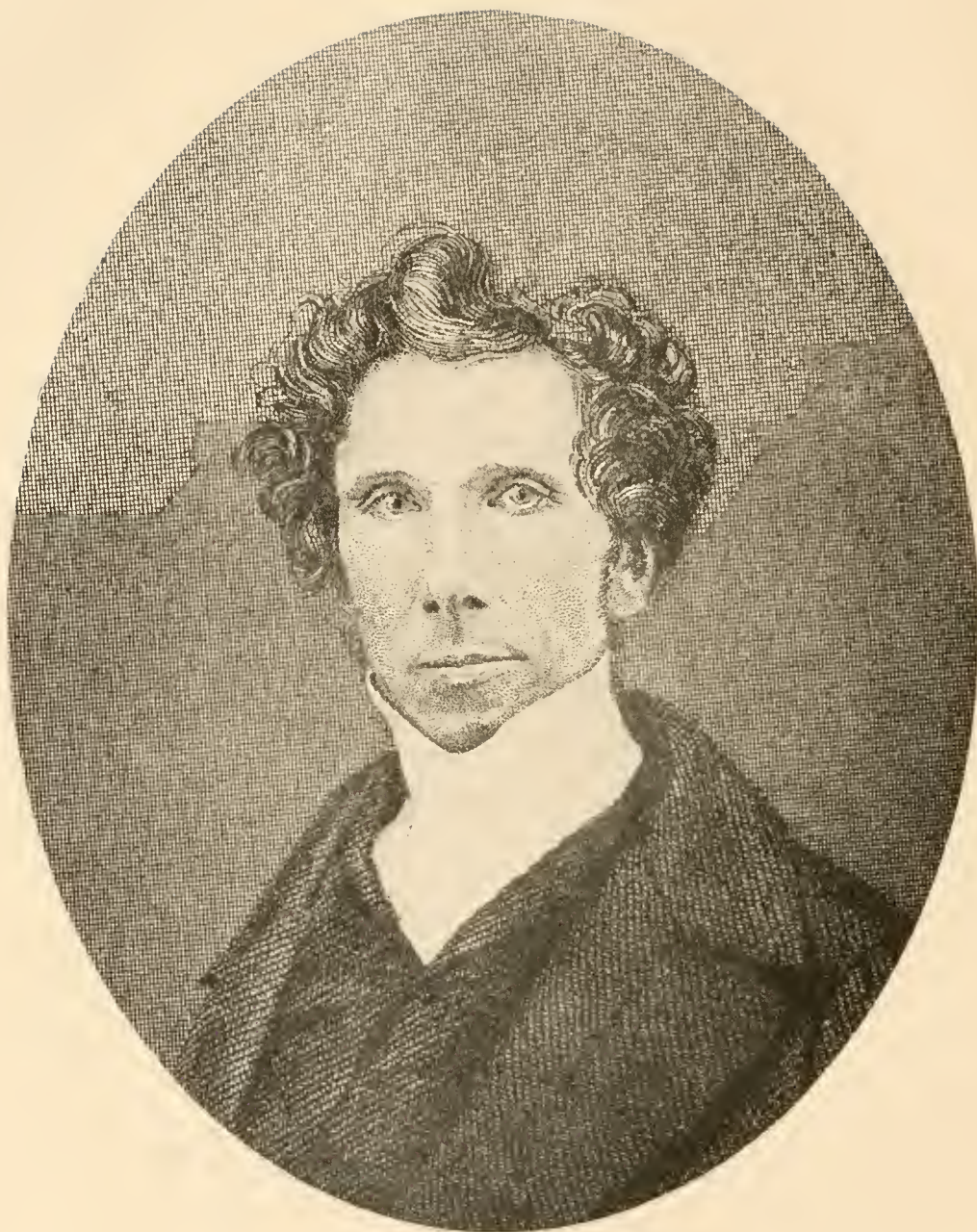
These tokens were handed by the class leaders to the colored communicants as they came down from the gallery to take their places at the same tables from which the white communicants had just retired. After they were seated, the white elders passed round and collected the tokens, so as to be sure that only those entitled to be present, had come forward. Then the colored members were served by the white elders with the same bread from the same silver platters, and with the same wine from the same silver goblets. These colored communicants then remained seated during the pastor's address in closing the service, and after the benediction slowly and reverently dispersed.

Originally these tokens were distributed to the white members at the preparatory service on Saturday afternoon, just preceding the Communion Sunday, or if any one was not then present, they could be obtained from one of the elders. On the Sabbath they were collected by the elders after the communicants were seated. This custom, as to the white members, was discontinued in 1830, but was continued with the colored members until the war in 1861.

Until this period, (1861) a sweet toned bell hung in our steeple, and was rung on the Sabbath a half hour before each service, summoning the congregation to worship. The original bell was cracked in ringing an alarm of fire, but a new bell was placed in the steeple in 1850, being the gift of Fleetwood Lanneau, Esq. It was taken down, as were the bells in all the other churches, including the beautiful chimes of St. Michael's, and sent to Columbia, and given to the Government to be cast into cannon.

Sunday School Organized.

The Sunday school of this church was organized in the year 1818, by Mr. and Mrs. George E. Hahnbaum. It was the second Sunday school organized in the city of Charleston. It



Thomas Smyth.

Pastor 1831-1873.

From an Engraving, by W. & A. K. Johnston, Edinburgh, frontispiece to
Dr. Smyth's "Unity of the Races," published by
Johnstone & Hunter, Edinburgh,
1851.

has long been under the control of the session of the church, and has proved itself indeed "the nursery of the church." For many years the pastor has been present at its sessions, lecturing on the lesson to the adults of the congregation, thus realizing the idea, so long advocated by Dr. Smyth, of having the afternoon service "a teaching service for the whole church."

In 1881, the need of a new and more convenient Sunday school building, which had long been felt created so much interest that steps were taken to raise funds for the erection of such a building. A society was organized called the Sunday School Workers, composed almost entirely of the ladies and children of the Sunday school and congregation, and in a few years they had raised about \$3,000. This so stimulated the men of the church that very soon the present Sunday school building was completed and dedicated in May, 1887.

The building and lot cost about \$12,000, and the entire amount has been paid in full, long ago.

The following ministers assisted Dr. Smyth at different periods of his ministry, when he was disqualified by infirmity from discharging the more active duties of the pastorate. Their faithful labors are held in grateful remembrance to this day:

The Rev. Henry M. Smith, D. D.
 The Rev. D. L. Buttolph, D. D.
 The Rev. James McDowell, D. D.
 The Rev. Hampden C. DuBose.

Jubilee Service.

A programme was arranged by Dr. Smyth with the approval and co-operation of the session, the deacons and the corporation of the church for the jubilee services in commemoration of the fiftieth anniversary of the dedication of the church to be held in May, 1861. A circular was prepared in 1860 stating this desire, and proposing that the celebration consist of a protracted meeting, say of nine or ten days, commencing on the 2d of May, 1861; of services of different kinds each evening, discourses and short papers or addresses from ministers and laymen who had in any way been connected with this church; of a Sunday school celebration; of the creation of a memorial fund, and of the publication of a memorial volume. This circular was signed by the following joint committees:

Session—The Rev. T. Smyth, D. D., R. C. Gilchrist.

Deacons—W. J. Smith, William Dewees.

Corporation—C. H. Simonton, T. G. Budd, James Dillingham, W. J. Johnson. Geo. H. Moffett.

This joint committee approved an elaborate programme of the proposed celebration, prepared by the pastor. It provided for the inviting of some twenty-five ministers, connected at different times with this church, to take part in the services, and special days and topics were assigned to each of them. Services were to be held every evening except Saturday, and on Friday evenings there were to be social gatherings and refreshments. One evening was to be devoted to a musical festival to be held in the church under the management and supervision of the choir, and to the reading of a history of the choir. Other similar services were to be held on the other evenings.

The platform provided for the following purposes:

1. The erection of a monument to the founders of the church.
2. A memorial subscription to the church fund.
3. A collection to complete the steeple and erect a library.
4. A collection for parochial schools.
5. A collection for a parsonage.
6. A collection to erect a lecture room.

The first plan was to have these services commence on the Sunday nearest the 3d of April, so as to commemorate the fiftieth anniversary of the dedication of the church, which took place on the 3d of April, 1811. It was therefore determined to have this celebration on Sunday, March 31, 1861. The services on that day were adapted to commemorate this dedication. The pastor (Dr. Smyth) preached appropriate sermons, both in the morning and in the afternoon. In the evening Mr. Fleetwood Lanneau delivered an historical address, giving a full and comprehensive review of the history of this church to a large and attentive audience.

War Times.

Fort Sumter was bombarded, burnt and captured on April 13 and 14 succeeding, and war having commenced very shortly afterwards, probably fifty men connected with this congregation were from time to time summoned to the camps and batteries on the Islands adjacent to our city.

Probably for this reason, or perhaps with the hope that the many ministers who had agreed to take part in the celebration

but found it almost impossible to be present earlier, the further celebration was postponed to Sunday, May 5, 1861. However these ministers were still unable to be present, as almost every one felt called upon, either to go with our troops as chaplains, or to join the home guard companies. In this old book are letters giving these reasons for their inability to take part in the jubilee services and expressing great regret from the following clergymen: The Rev. Arnold W. Miller, the Rev. D. L. Buttolph, the Rev. C. A. Stillman, the Rev. W. J. McCormick, the Rev. A. Flinn Dickson, the Rev. S. H. Dickson, the Rev. J. E. White, the Rev. A. M. Small, the Rev. W. B. Corbett, the Rev. W. Flinn.

The record shows, however, that continued services were held on Sabbath, May 5, 1861, specially adapted to the semi-centennial celebration. The pastor (Dr. Smyth) preached in the morning from the text: "Ye shall hallow the fiftieth year, a jubilee shall that year be to you." In the afternoon the Rev. Dr. E. T. Buist delivered an excellent discourse, and in the evening the Rev. J. B. Girardeau gave a most interesting address, containing his personal recollections of this church, its Sabbath school, revivals, pastors, etc.

Among the men of the church who were absent in camp was Major R. C. Gilchrist, the superintendent of our Sunday school. The intended festival for the children could not be carried out. Indeed, butter had become very scarce and almost impossible to get, while cake, ice cream and candies were so costly as to be out of reach.

So also with the expected protracted services. The absence of the ministers rendered them impracticable.

Says Dr. Smyth, "I hope the next jubilee will be celebrated under more propitious circumstances, under the halcyon reign of that peaceful, prosperous and united Confederacy, for which we are now imperilling life, sacrificing comfort and security, and living in hourly anticipation of the worst possible evils."

The continued services, as stated in the following notice from the Charleston morning paper, took place on Sunday, May 12, 1861.

Jubilee Celebration—Second Presbyterian Church.

"The Rev. J. L. Girardeau will repeat, in the above church to-morrow morning, at the usual hour of morning service, the discourses prepared by him on the occasion of the fiftieth anniversary of this church, in accordance with its request.

In the afternoon there will be service for the children. In the evening a reunion meeting will be held, service commencing at 8 o'clock. On this occasion many papers will be read, including recollections of Dr. Flinn, memoirs of the Rev. Mr. Boies, histories of Glebe Street and Zion churches, recollections of the revival in 1836, etc."

The Rev. J. L. Girardeau delivered an admirable discourse in the morning, his own people being present, and the congregation being a very large one.

The services for the children were held in the afternoon, and in addition to the white children, there were about 300 colored children in the gallery. Many hymns were sung, the first being one written for the occasion by Mr. Fleetwood Lanneau. Then Dr. Smyth preached a sermon specially adapted to the children. In the evening the Rev. Messrs. J. L. Girardeau and Pickens Smith were with the pastor in the pulpit, and took part in the services and in the reading of the following papers:

1. Recollections of Dr. Andrew Flinn, by the Rev. Mr. Woodridge.
2. Memoir of the Rev. Artemas Boies, by the Rev. Mr. Woodridge.
3. History of Glebe Street Church.
4. History of Zion Church.
5. Recollections of the revivals of 1835 and 1836, by the Rev. Charles Stillman.

On Monday evening, May 13, 1861, the choir had prepared an attractive programme of some sixteen chants and hymns, the names of which are all given, and Mr. Fleetwood Lanneau was ready to deliver an address, containing "Reminiscences of the Choir," when suddenly a most violent thunder storm, accompanied by a whirlwind of dust and rain swept over the city and effectually prevented the gathering of an audience, and that part of the celebration was indefinitely postponed. On Sabbath, June 2, 1861, the Rev. Ferdinand Jacobs preached two sermons, one in the morning and the other in the afternoon, which he had prepared for the Semi-Centennial, and which Dr. Smyth reports, he had then with others to be inserted in the memorial volume they expected to publish, but this cherished wish was never carried into effect.

In the old minutes of Sessions running from 1852 to 1867, from whose records the facts given herein about the Semi-centennial, or jubilee services were taken, are found some very touching incidents.



THE MANSE.

At the last Communion held in this church on May 11, 1862, no elders of this church were present, nor did they have in use their own Communion service, as it had been sent to Columbia for safety.

The pastor, (Dr. Smyth) says: "A very sad and solemn season. Elders Harrall, Enslow and Stillman, from Glebe Street Church were present with their Communion service, as ours had been removed, and the communicants occupied the pews, as the table linen had also gone."

On this occasion, and the preceding Communion, the colored communicants occupied the back pews, and communed at the same time as the whites.

It is also recorded that at a meeting of the Court of Deacons, held near the end of May, 1861, it was ordered that all disposable funds on hand should be invested in Confederate bonds.

The Manse.

That this Second Presbyterian Church now owns a comfortable manse for the residence of its pastor, is owing to the zeal and devotion of two young ladies who were members of this church.

Some years ago a Manse Society was organized by Miss Margaret and Miss Agnes Adger, the first of whom afterwards became Mrs. W. S. Manning, and the other Mrs. H. E. Ravenel, and a manse fund started. For various reasons, chiefly because of the marriage and removal to Spartanburg of both these ladies, the congregation seem to have lost interest in the manse question, and nothing was done about it for some years. The manse fund, however, that had been collected by these two ladies was watched over and cared for by Mr. H. E. Ravenel, in whose hands they had placed it.

On January 13, 1904, the corporation of the church was notified by Mr. A. T. Smythe that there was then a fund, consisting of the amount collected by these two ladies, which with accrued interest, amounted to \$2,178.53, and had been increased by recent collections to \$2,433.65, and that this sum was available for the purchase of a manse for the Second Presbyterian Church.

On motion a committee of five to devise and work for this object and report again to the corporation was appointed by the president, consisting of Messrs. A. T. Smythe, Hall T. McGee, R. E. Seabrook, J. W. Robson and W. S. Allan.

On May the 2d, 1904, this committee reported progress to

the corporation, and the whole matter was referred back to the same committee.

On January 16, 1905, the committee reported to the corporation that two of their numbers, Messrs. Smythe and McGee, had purchased for \$3,800 a convenient house, No. 49 Pitt street just below Calhoun street. They desired it, however, understood that if the corporation did not wish to accept the property, the sub-committee was ready to hold it as their own. On motion the corporation unanimously accepted the property, No. 49 Pitt street for a manse, costing, with repairs, taxes, etc, \$4,721.93 and returned their thanks to Messrs. Smythe and McGee.

In May, 1905, the president reported to the corporation "that the manse fund" amounted to \$2,685. The chairman of the special committee, Mr. A. T. Smythe, reported that in accordance with the resolution adopted by the corporation, January 16, 1905, the property, No. 49 Pitt street, had been purchased for a manse for the Second Presbyterian Church. They had arranged with the Carolina Savings Bank to borrow \$2,000 on a mortgage of the house and lot, to cover balance of the purchase money and the repairs. At the meeting resolutions of sincere thanks to Mrs. Manning and to Mr. and Mrs. H. E. Ravenel for their devoted services in raising and caring for the manse fund for so long a time were unanimously adopted.

About a year ago this bond and mortgage of \$2,000 was paid in full by two members of this church, and the manse is now free from all incumbrances.

To the ladies of the Manse Society of the church is due the success of this enterprise, as they responded always to every call for money to pay interest on the mortgage, insurance, etc. At the earnest request of the corporation it is hoped that they will still have the care of the property.

The Church Choir.

Among the interesting old papers read recently is an address delivered by Mr. Fleetwood Lanneau, entitled "Recollections of our Choir." He tells us that Mr. James Badger, was our first chorister, and conducted the singing on the day the church was dedicated, with the assistance of several leaders of the other church choirs, four of whom were still living at the time of the Semi-centennial in 1861. One of them Mr. Guerrey, succeeded Mr. Badger as our chorister.

In those days the leader of the church choir discharged also

the duties of the sexton. The valuable and most indispensable assistance of female voices was unknown at the time this church was dedicated, and but little attention was paid to the study of vocal music. The help of a few male singers was all a leader could obtain to make up a choir, and not unfrequently he alone would be competent to read music correctly, or sustain an independent part. Mr. Badger was a competent and enthusiastic chorister, holding weekly meetings at his residence for instruction and rehearsal. Mr. George E. Hahnbaum, the first superintendent of our Sabbath school, was another enthusiast about the promotion of church music, and a valuable assistant to Mr. Badger. In 1822, Mr. Badger resigned the leadership of the choir and Mr. Guerry was elected to that office and served for two years, being succeeded in 1824 by Dr. Nash.

It was at this time that the violincello was introduced into the choir. Quite a number of the congregation were old-fashioned in their views about the services of the church, and not favorably disposed to the introduction of instrumental music. We have heard that on one Sunday morning, when the choir, gathered in the gallery, they were surprised to find the violincello securely locked to one end of the gallery with a chain and padlock, and the bow fastened firmly to the other end of the gallery. No one knew who had thus practically, but effectually, protested against instrumental music, but there was no playing of the violincello that Sunday, or for several Sundays thereafter.

Mr. Nash resigned in 1826, and was succeeded by Mr. Wheeler, who served until 1828, when Mr. Roe took charge of the choir for several years, but left to be organist of the First Presbyterian Church.

Mr. Thomas R. Vardell and Mr. Fleetwood Lanneau were then appointed to jointly conduct the singing until the ensuing anniversary, at which time the offices of clerk and sexton, heretofore united, were divided, and conferred upon different men. Mr. Lanneau was elected clerk and Mr. Vardell was elected sexton. These two gentlemen led the singing for several years, while Mr. Biglow played the violincello. Mr. Lanneau having resigned, Mr. Vardell was elected clerk, and during his entire administration the performance of the choir was most pleasing and satisfactory to the congregation. He died in 1848.

At the next anniversary Mr. William G. Vardell was chosen clerk and conducted the singing for many years. Just before

the meeting of General Assembly in this church, in May, 1852, Dr. Honour was appointed chorister. About this time a melodeon was introduced to help in the choir services during the session of this Court of the Church. Dr. Honour for many years continued the leadership of the choir, and great satisfaction and praise for their devoted and satisfactory services belong to all connected with the choir, but especially to the ladies, who had so long and so efficiently contributed to this delightful and inspiring part of Divine worship. Shortly after this the organ was installed, and has continued ever since to lead our singing.

Domestic Missions.

We have already spoken of the zeal and liberality of this church for foreign missions, but it was equally as active in the cause of domestic missions. Besides frequent mission schools and enterprises in the northeast and northwest portion of our city which were largely supported by the subscriptions and personal labors of its members, including Ebenezer Church, there were two church organizations in our city that owe their origin to the Second Presbyterian Church.

We find that in November, 1846, the Rev. A. A. Porter was engaged as a temporary supply for our pulpit. For sometime it had been felt that there was need and room for another Presbyterian Church in our city, and this suggestion met the cordial approval and support of the Pastor, the Session and the congregation of the Second Presbyterian Church. In March, 1847, a special committee of the session, consisting of Elders J. M. Caldwell, William Harrall, William Adger and John Caldwell, were appointed to obtain subscriptions to secure a permanent place of worship for the new Presbyterian Church, with the Rev. A. A. Porter as its pastor. In July, 1847, this committee reported they had raised \$10,205. This church was located on Glebe street, and was formally organized in May, 1847, with the full sanction and hearty God-speed of the Second Church. At a meeting of its Session in July, 1847, three of its ruling elders, Messrs. J. M. Caldwell, William Harrall and John Caldwell, with other valuable members, in all thirty-seven persons, were dismissed at their own request to join and form the Glebe Street Presbyterian Church. The relation between these two churches continued from the first most cordial, and the records show that they united frequently in Communion services at one or other of these churches.

At a meeting of the Session of the Second Presbyterian Church, held in May, 1847, a church for colored people was formally organized, with the Rev. John B. Adger, a returned missionary from Asia Minor, as pastor, under the name of the Anson Street Presbyterian Church. At a subsequent meeting of the Session, on May 9, 1848, forty-eight colored members of the Second Presbyterian Church were dismissed to join the Colored Presbyterian Church on Anson street. The Rev. J. L. Girardeau succeeded Dr. Adger as pastor of this colored church, and under his ministry the church grew rapidly, with a large increase of colored members, and later on with a white membership also. In April, 1858, quite a number of the white communicants of the Second Church were dismissed to join this Zion Presbyterian Church, of which Dr. Girardeau was pastor. Shortly after this, largely by the liberality of the members of the Second Church, the lot was bought and the building erected on Calhoun street, which is still held by trustees for use in worship of colored Presbyterians.

To-day.

To-day the Second Presbyterian Church starts off upon her second century.

She is arrayed in as fresh and shining garments as when one hundred years ago she came fair and beautiful from the builder's hands.

Her debts have all been fully paid. The salaries she promised have all been promptly settled.

She goes forward unhesitatingly into the unknown future trusting in that covenant-keeping God, who has graciously fulfilled His promises made to our fathers to be the God of their children and their children's children; who has so faithfully guarded and preserved this magnificent temple amid the raging of storm and cyclone, the roar of shot and shell, the exposure to conflagration, the devastation of earthquake and the vicissitudes of the years just ended, relying upon that same love and devotion from the third and fourth generation of the descendants of her founders and builders who labored and made willing sacrifices for her a century ago.

The Work of the Church Among the Children.

An Historical Sketch of the Sunday School of the Second Presbyterian Church, of Charleston, S. C.

Compiled and Read by Mr. Richard W. Hutson.

EXERCISES OF SUNDAY, MAY 2, 1909.

The Sunday school of the Second Presbyterian Church of Charleston, S. C., was organized in the year 1818, by Mr. and Mrs. Geo. E. Hahnbaum. It was the second Sunday school organized in this city.

Mr. and Mrs. Hahnbaum were both members of the Congregational (or Circular) Church, of Charleston, and they had about two years previous, started, in connection with that Church, the first Sunday school in the city. This attracted the attention of some of the members of the Second Presbyterian Church and an invitation was extended to Mr. and Mrs. Hahnbaum to start a school there. They consented, and organized it in 1818.*

The first Superintendent of the School was Mr. George E. Hahnbaum himself, Mrs. Hahnbaum being his assistant. It was organized as distinct from the Church, and was not at that time under the direction of Session. For this and other reasons Rev. Dr. Andrew Flinn, pastor of the Church, at first opposed it regarding the work as too secular in its nature. But he soon became convinced of its usefulness, and was ever afterwards its zealous supporter. He preached a sermon to the children on the first anniversary of the school.

The first meeting place for the school was in the south gallery of the Church, which then afforded ample accommodations for all attendants.

* A Sunday School Union Society was formed September, 1819, though there were Sabbath schools in the Circular Church in January, 1817, in the Second Church in 1818, in the Archdale Street Church in July, 1819, and an Association had existed in 1816—History of the Presbyterian Church in South Carolina, Rev. George Howe, D. D., vol. II, p. 229.

After the school was firmly established, Mr. and Mrs. Hahnbaum returned to the Circular Church and to their work there. This was about the year 1822, and the Rev. Basil Gildersleeve was elected Superintendent of the School, which office he retained for seventeen years. In the year 1838, we find from the Manual of the Church then published, that the Assistant Superintendent of the School was Mr. Chas. S. Simonton. Dr. Gildersleeve taught the Female Bible Class. Mrs. Isaac Johnson was the female superintendent with Mrs. Ann Caldwell as assistant. Miss Susan Ruberry was teacher of the Infant Class, and James W. Stillman, Secretary, Librarian and Treasurer. There were thirteen male teachers, as follows: Messrs. John Vardell, C. S. Simonton, D. W. Harrison, C. P. Frazer, Robert L. Church, Robert Tweed, Wm. P. Levy, John Pascoe, G. W. Patterson, John Dewees; Rev. B. Gildersleeve, Female Bible Class, C. J. Sparks, Assistant Teacher; Thomas R. Vardell, Male Bible Class. The female teachers were twelve in number, as follows: Miss Margaret Bennett, Miss Hannah P. Raymond, Miss Susan Vardell, Miss Eliza Auld, Miss Gardenia Gibbs, Mrs. S. Robertson, Miss Phillippa Burney, Miss Susan D. Adger, Miss Mary A. Stillman, Miss S. Anthony, Miss Susan Bell, Miss Ursula Nell. There was also besides a Sabbath school held for colored persons, after the morning service.

Great Prosperity.

Dr. Gildersleeve resigned the office of Superintendent in 1839, when Mr. Thomas R. Vardell was elected. He continued in office until his death in 1850, and under his management the school flourished. During the revival of 1846 one hundred and thirty from the Sunday school joined the Church. Mr. Vardell was a great singer and paid special attention to the music of the school.

About this time Miss Susan Vardell became the teacher of the Infant Class, and remained in charge of it for many years.

Some now connected with the Church may remember being her pupils. In 1850, on the death of Mr. Vardell, Mr. W. H. Beach, a gentleman from the North, was elected Superintendent and served until his removal from the city two years later. Mr. Beach was also a good musician and paid great attention to the music in the school. The school was very prosperous during this administration, the attendance often reaching the three hundred mark.

Under the Session.

At this time the rules for the government of the school were changed, and the school was placed under the direct control of the Session, an Elder acting as Superintendent. In April, 1853, an elder, Mr. William Adger, was elected Superintendent with Major Gilchrist as assistant. The School then numbered forty teachers, with over three hundred scholars on the roll. One thousand volumes were added to the Library and properly catalogued. Mr. William Adger died in New York in December, 1853. The next year Major R. C. Gilchrist was elected Superintendent with Mr. James Dillingham as assistant, both gentlemen being elders of the Church. The female superintendents were Mrs. Isaac Johnson and Miss Susan D. Adger. The Secretary and Treasurer was Mr. William Dewees; the Librarians, Mr J. Ellison Adger and Mr. A. McD. Brown. The Male Bible Class teachers were Messrs. A. F. Browning and Charles H. Simonton, and the Female Bible Class teachers were Mrs. Thomas Smyth and Mrs. S. J. Robinson. The Infant Class teachers were Misses C. Johnson and Gracia Lanneau. Mr. Dillingham served as Assistant Superintendent until his death about 1864, when Mr. C. N. Averill was elected in his place. The school continued under the charge of Major Gilchrist, assisted by Mr. Averill, for thirty years. During that period the attendance was large and regular, and there were many additions to the Church from among the scholars. The position of female superintendent, with its duties of taking the census of the school, and looking after its general order and welfare, was continued after the war, and Miss Anna Simonton filled that position very acceptably for many years. The office was discontinued for a long time, then revived again in 1894, when Miss Sarah Annie Smyth was elected. In 1883, both Major Gilchrist and Mr. Averill resigned. For some time the school was without any regular superintendent but the exercises were carried on under the efficient charge of Mr. F. F. Whilden. Special mention should be made of the devoted labors of Mr. A. R. Stillman who was elected Superintendent and consented to fill the office for a limited term.

Erection of Sunday School Building.

In January, 1885, Mr. Augustine T. Smythe was elected Superintendent, Mr. F. F. Whilden, Assistant, Mr. Hall T. McGee, Secretary and Treasurer and Mr. John W. Robson,



G. R. Brackett

Pastor 1872-1902.

Photograph by Austin, Charleston, S. C.

Assistant Secretary and Librarian. Miss Gracia Lanneau having resigned her charge of the Infant Class which she had held, with great acceptance, for thirty years, Mrs. Mary S. Whilden was elected her successor, assisted by Miss Mary Whilden and Mrs. Sarah Gardner. Mr. J. Adger Smyth took charge of the Male Bible Class and Mrs. G. H. Moffett, Miss Jane Ann Adger and Mrs. Mary R. McD. Stickney of the Female Bible Classes. As early as 1881 it became obvious that the school was out growing its quarters, and a "Sunday School Society," made up chiefly of Sunday school members, was formed with the object of procuring funds for the erection of a new and convenient building. The first President was Mrs. Mary T. Robinson who was called away in the midst of her devoted labor. She was succeeded by Mrs. James Allan who prosecuted the work with equal energy and zeal. In November 1881 a lot was purchased and in May 1887 the present Sunday school building was dedicated.

Pastor's Adult Class.

The pastor, Rev. G. R. Brackett, D. D., assumed the office of teacher, and, the night services being suspended, began to lecture on the Sunday school lesson to the adults of the congregation. The pastor's class room accommodates about seventy, and was usually well filled with members of this congregation and strangers. These changes in the organization and management of the school were due to the practical wisdom and administrative ability of the Superintendent, Hon. A. T. Smythe. The singing was led by a gifted and enthusiastic vocalist, Mr. F. F. Whilden and the orchestra was conducted by an accomplished musician, Mr. Laurence Reynolds. In October, 1893, Mr. Smythe was compelled to resign on account of his health. The following December Mr. Hall T. McGee, who for eight years had discharged the duties of Secretary with great fidelity, also resigned.

A School With National Reputation.

Mr. F. F. Whilden was then elected Superintendent, Mr. J. W. Robson, Secretary and Mr. Robt. A. Smyth, Assistant Secretary; Miss S. A. Smyth, Assistant Female Superintendent. Infant Class Teachers Mrs. Mary S. Whilden, Assistants Miss Lillie Carrere, Mrs. Sarah Gardner; Male Bible Class, J. Adger Smyth. Female Bible Class, Mrs. E. H. Moffett. During the incumbency of Mr. Whilden the school flourished and

grew in numbers and usefulness. The music was a conspicuous feature of the service. The school had a national reputation. On one occasion the Rev. Dr. Moses D. Hoge of Richmond, Virginia, visited the school and remarked that he had heard a great deal of it, but that the half had not been told. After a useful and practical administration of four years, Mr. Whilden resigned to accept the position of Field Secretary of the State Sunday School Association of S. C.

In 1897, Mr. James Allan, Jr., was elected Superintendent, the other officers continuing the same as under Mr. Whilden. Mr. Allan's administration was comparatively a short one, but during that time the school maintained the record it had made for efficiency and zeal in the work of training the youth of the church. Mr. Allan resigned on account of his removal from the city, and in July, 1901, Mr. T. Allen Legare, a great-grandson of the first Treasurer of our Church, was elected Superintendent, Mr. L. Cheves McCord Smythe, Assistant Superintendent, Mr. Jno. W. Robson still holding the position of Secretary and Treasurer. In 1907 Mr. Robson became Honorary Secretary after an active service of twenty-four years, when Mr. John Frampton was elected Secretary with Mr. Hall T. McGee, Assistant. Several important features have been added to the work of the school during Mr. Legare's administration, among which should be mentioned the Cradle Roll, the Home Study Department, and the Missionary Department.

Cradle Roll and Home Study.

The Cradle Roll has for its purpose the linking of each child to the Sunday school from earliest infancy to the time it enters the Infant Class. The Home Department extends the influence of the Sunday school to the older members of the family, and keeps them in actual touch and sympathy with the Sunday school, Miss M. A. Timmons is the Superintendent and Dr. Sarah Allan, Miss S. P. Bliss, Mrs. E. F. Miscally, Mrs. M. P. Shaw, Mrs. J. S. Riggs and Miss Amey N. Allan are the Visitors in charge of this Department. Mr. A. Geo. McDermid is Secretary in charge of the important work of the Missionary Department, which has for its object the inculcation of the Missionary spirit in the children, aiming to give them an intelligent appreciation of their responsibility toward both the Home and Foreign field. The organization of these Departments places the school in the front rank of progressive Sunday schools and the selection of the officers in charge insures the success of each department.

Present Sunday School Organization.

The Infant Class is ably managed by Miss S. R. Smyth, who succeeded Mrs. Whilden in that responsible position. She is admirably assisted by Miss E. J. Adger and Miss Florence Bolger. The Young Men's Bible Class under Mr. W. S. Allan, and the Young Ladies' Bible Class under Miss S. A. Smyth are well attended.

Dr. Fraser conducts a teaching service for the benefit of the older members of the congregation, while the other classes are faithfully conducted by the following teachers:

Mr. J. N. Robson,	Miss Helen McIndoe.
Mr. J. M. Frampton,	Miss Fannie McNeill.
Mr. E. A. Fripp,	Miss Mary Brailsford.
Miss Mattie Knox,	Miss A. N. Allan.
Mrs. J. K. G. Fraser,	Miss Jessie Bolger,
Mrs. Stickney,	Miss Lillie Fogartie.
Miss J. A. Prince,	Miss Janie McCormick.
Miss M. C. Mustard,	Miss Eva McNeill.
Miss Marion Steinmeyer,	Miss Susie McGee.

The music with Miss Jennie G. Rose as the efficient organist, and Mr. Aldret, Mrs. Walker, Mrs. Robinson and others as the choir, forms an inspiring and enjoyable part of the regular Sunday school service. The Library is in charge of Mr. Colin McK. Rose, assisted by Mr. Chas. Steinmeyer, and these officers have for a number of years faithfully discharged their duties.

Missions and Charity Work.

The offerings of the school are applied alternately each Sunday to the cause of Foreign Missions and the support of the school. This custom has been in vogue for some time. On the Sunday before Christmas the offering is set apart for the Thornwell Orphanage of Clinton, S. C.

A praiseworthy custom, which has been indulged in for many years, is the making of Comfort Bags containing useful articles, such as needles, thread, buttons and the like, and a Bible, and these are given through the Port Society here, to the sailors of the various ships which come to this harbor. The Word of God is thus sown as seed to the four corners of the earth.

Too much praise can not be given to Mr. Legare and Mr. Smyth and the faithful corps of teachers associated with them

in the work of the school. This band of Christian workers realize that the Sunday school is essentially a training school for life, and their aim is to present the principles of the religious life in such a way as to make that life attractive and desirable, to make practical application of the weekly lessons, and thus impress upon the plastic minds committed to their care the fact that religion has to do in largest measure with every-day-living, that creed should be crystallized into conduct in order to be effective.

Let us work and pray that the future of our school may never prove unworthy of its inspiring past, that the coming century like the one now gone into history may always find it in the front rank of those efficient agencies having for their aim the spread of Christ's kingdom in the earth.

Sunday Schools: Past and Present.

An Historical Address Made by Mr. Frank Fleetwood Whilden, as a Portion of the Exercises of
Sunday Afternoon, May 2, 1909.

This is our birthday anniversary and we are eighty-seven years old today. Many happy returns of the day, and may God richly bless you all with health and strength to do many years of successful service in this school and His Kingdom. How old you are getting to be and with the growth of each year comes the added responsibility of experience and better organization and methods.

What means this gathering today? Why is this grand edifice crowded? Men have left their business, the mothers and wives their household duties. Why the answer is clearly in evidence before us. It is the children.

In the times before Christ, children had rather a small place and were not much cared for. A picture I have of an Eastern School, shows the teacher with a large rod or stick, to demand control by fear. Today the Sunday school is managed entirely by love. Christ said "Suffer the little children," the Jews around him said "Keep them away." Christ honored childhood, and today the nation is looking more carefully to the training of the children, both in temporal and religious matters.

One of the finest gatherings I have attended in years, participated in by the wisest, best and most influential men of this great country, was in the interest of the children, and today we are all looking to the very best for the children.

Let us go back a century or more and compare the Sunday school then with the Sunday school of the present day. Let us look at what may be called the birth of the Sunday school, and see how the work was commenced and how it has grown in a century and one quarter.

Robert Raikes

The name of Robert Raikes is as familiar as many household words, but few know of his life and struggles to put on

foot his great movement, that was destined under God to revolutionize the world.

Robert Raikes was born in 1706, the son of a printer in Gloucester.

Let us look at a man rather tall, and comfortably stout, stylish in appearance, attired in a dark blue coat, but colored fancy waistcoat and silver and gold buttons, cambric frills and ruffs, nankeen knee breeches, white silk stockings, low quartered shoes and large silver buckles, a gold-headed cane. He wore a brown wig with a double row of curls and a three-cornered hat.

He was a man of gay and joyous temperament, a kind and affectionate husband and father. He was a good business man, steady, methodical and very tenacious of purpose. Kindly and benevolent, and withal a touch of vanity, that sometimes marks the self-made man.

He was the proprietor of the only press in a large district for many years and thus was brought in contact with people with literary tastes and those who were socially far above him.

His attention was at first drawn to the deplorable condition of the prisons, and he put forth efforts for a number of years to make a better condition of affairs for those who were confined in them, many of whom were poor men put there for debt, and in this work he came in contact with the lower element of society, that formed a continual procession ripe or ripening for the gallows.

He concluded their condition was due largely to ignorance and idleness and that reformation could be secured by restraint and instruction. Sometime about 1780, after varied experiments and much meditation it came into his mind to attempt the problem through the children.

Gloucester was the seat of the pin industry and child labor was largely employed. On Sunday the children who had toiled through the week were turned loose to riot in all sorts of vice, filthy, degraded, with the pitiable slum-born look written all over their faces, these were the conditions that met him on the streets of the Cathedral town.

Robert Raikes at Gloucester.

In 1780 at the age of forty-four years, he began the experiment which he pursued without publicity for three years, to see what discipline and instruction would do for this neglected class.

His start was in "Sooty Alley" where he got twelve boys and paid a poor woman a shilling (24c) a day to teach. Raikes was greeted on the streets at times, "Here comes Bobby Wild Goose and his ragged regiment."

At the end of three years he was very well satisfied with his experiment and the great scheme of popular education began slowly to mature in his mind. Through his newspaper "The Gentlemen's Magazine" he began to secure the interest of such men as Wesleys and Whitefield. On November 3, 1783, we can call the birth of the Sunday school, as a permanent movement. In 1784 there were five schools in Gloucester with 77 boys and 88 girls, and as a mark of civilization the girls were allowed to wear bonnets.

The schools were under the management of a Board and the rules were prepared by Raikes, as was also a Text-book, called "Reading made easy," they were to be used in the Sunday school as well as the day school. The movement soon became popular and in four years there were 250,000 scholars in the school of the Kingdom of England, and the improvement in the morals of the children and the decrease of crime was remarkable.

In 1784 John Wesley wrote "Perhaps God may have a deeper end thereto than men are aware of. Who knows but what some of these schools may become nurseries for Christians."

Robert Raikes retired from business in 1802. He had lived to see his original company of twelve boys grow to an army of a quarter of a million, and the movement which he originated, adopted in Wales, Scotland, Ireland and also America, an experiment which now looks so simple and so humble as that of trying to lure these ragged children of wretchedness to a church service and paying some poor woman a shilling a day to teach them, resulted not only in a marked improvement in morals among the children of Gloucester but gave to the 19th Century and the world the most potent instrument for moral and religious advancement, to be passed on to the 20th Century for a development beyond the dreams of the most sanguine.

Robert Raikes died in 1811, seventy-five years of age, after an illness of only one half an hour. The children of his own school followed his body to the grave, singing Sunday school hymns as they went. Thus closed the great life which God had ordained as an index to a work which was destined to win the world for Christ.

Coming near home.

The Rev. John Wesley took charge of Christ Episcopal Church at Savannah, Ga. on the 7th of March, 1736. His most important work in the parish was the establishment of a Sunday school under the Superintendence of Mr. Delamotte. This church can justly claim to be the leader in Sunday school work in America, for this Sunday school says Bishop Stevens, was organized nearly fifty years before Robert Rakes organized the scheme of Sunday instruction in his Gloucester, England school, and so years before the first Sunday school was established on Mr. Raikes' plan in New York.

The Sunday School of the old Independent Presbyterian Church of Savannah, Ga., was organized in 1804, 105 years ago. This school was organized during the life of Robert Rakes, whether from direct suggestion or personal influence we do not know. In the Sunday school building there is an oil painting of Raikes said to have been presented by himself to the school. The celebrated Lowell Mason was superintendent of this school during the early part of the last century, and during his administration the school began meeting on Sundays, prior to that time it met on Saturday.

On a tombstone is found the following:

"Mrs. Mary Lake held Sunday school in the block house at Marietta, Ohio, from 1791 to 1795."

This was the first school in Ohio, and one of the first in the United States.

In Charleston.

The first Sunday school in Charleston and the first in the State, was started by Mr. and Mrs. Geo. E. Hahnbaum, in the Circular Church (old White Meeting) in 1818. For sometime they were the only teachers, but the movements gradually grew in favor and the school increased in number, but was never very largely attended for the first few years of its existence. Mr. Hahnbaum was a German by birth and education, and married a Charleston lady who greatly assisted him in his work. **For five years and until 1822 this was the only Sunday school in Charleston.*** In that year by the request of the officers of the Second Presbyterian church, Mr. Hahnbaum assisted in organizing a Sunday school in that church

* With regard to the year of the establishment of the various pioneer Sunday schools in Charleston, see data from Howe's History of the Presbyterian Church in South Carolina, quoted in a foot note, appended to the address by Mr. Hutson, page 48.

and superintended it until it was in running order. This school has been blessed with great success in its work. We look back in 1887 and see the long line of its superintendents beginning with Jno. Hahnbaum, Basil Gildersleeve, Thos. Vardell, Wm. Adger, W. H. Beach, C. N. Averill, R. C. Gilchrist, Aug. T. Smythe, F. F. Whilden, T. Allen Legare, W. S. Allan, of this number Smyth, Whilden and Allen Legare are still living and working.

Later on other schools sprang up. Mr. Hahnbaum was the pioneer in this work and his efforts have signally blessed for now every Church has its Sunday school. Mr. Hahnbaum was a sweet singer and singing was made a feature of the exercises. In those days all the hymns were from the Church hymn book. The teaching was directly from the Bible and Church Catechism. Later on a book of questions was introduced and though now out of date, was a most excellent book for Sunday school use. It was in use by all Sunday schools for nearly seventy years, and the early religious instruction in the Sunday school is associated with the little blue question book.

Marvellous Progress and Change.

Robert Raikes' school started with three features, all of which were soon done away with. First, the paying of teachers. Second, instruction in the rudiments of learning, such as spelling and reading. Third, limiting the Sunday school to the lower classes only.

It is interesting to compare with today what was estimated in 1827 as the cash value of contribution of Sunday school teachers. At 33 cents a Sabbath, the established rate at which teachers were first paid, today, at the same valuation the Sunday school officers and teachers of the International field are contributing \$26,717,210, and think of the voluntary services of men and women today, that no amount of money could buy. This work like all great movements met with severe opposition. As late as 1820, in a town in Connecticut a young girl gathered a class in the gallery of a church; when discovered she was forbidden by the pastor and church authorities on the ground that she was desecrating God's day and God's house, and the pastor told her to leave, and spoke of the party as "You imps of Satan, doing the devil's work."

See the wonderful change in 50 years. For in 1876 Dr. Horace Bushnell, perhaps the greatest moulder of theological thought in the 19th Century said "Now I have come to see

that the work of the Sunday school is the greatest work in the World. Sometimes I think it is the only work." Since 1876 four Presidents of this great nation, Grant, Hayes, McKinley and Roosevelt, have from the Presidential chair written special messages of counsel and encouragement to the Sunday school workers of this land. God in His wise Providence has appointed two great bodies, organized for the purpose of furthering His Great Work, among the children.

One is the American Sunday School Union, which has for its special object the establishing of Sunday schools in destitute places, with men sent out well equipped in heart and mind to do this special work and who have been greatly blessed, and much success met with, and today churches are found all over the land, as the outcome of the organizing of a Sunday school in what was once a destitute territory.

The other great body is the International Sunday School Association, which arranges for the organization of all schools into Conventions and Institutes and have them taught and trained for better work. One organizes and assembles, the other teaches and trains.

The modes of teaching have been wonderfully improved, originally it was to memorize parrot fashion, a large number of verses of scripture, without understanding anything of what they said. Today we still have the memory system but confined to a few verses with each class, having a teacher to explain and illustrate what the children learn.

In 1872 the Uniform lessons were adopted and this made possible a steady improvement in Sunday school literature, both in book and periodical, as an aid to the Bible, for Officers, Teachers and Pupils. Today the whole world is studying the same lesson, from the same passage of God's word.

We find that in 1832 the first National Sunday School Convention assembled in New York, of 28 States and Territories then, 14 were represented by 220 delegates. Compare this with the Convention of 1905 at Toronto, when Central America, Cuba, Hawaii, Mexico, Montana, Philippines, Porto Rico, and England and all over the United States, over 3,000 delegates were present, and representing in the world 262,131 Sunday schools, 2,426,888 teachers, 22,730,323 scholars, or a grand army of 25,614,916 enlisted in this great army, of which, Jesus Christ is Commander in Chief.

Our Work is Boundless.

Truly we have a goodly heritage. Let us go into the average well equipped Sunday school of today, we find first and foremost in the work, the pastor, with his loving care and guiding hand, and spiritual influence. The school is thoroughly organized in its own building, with Superintendent, Assistant, Secretary, Treasurer, Librarian, Ushers, Teachers and large number of pupils, oftentimes spirited singing, accompanied with instruments. Add to the joy of the praise service, blackboards, charts, models and a Bible in the hand of each scholar, makes the study of the word, at once entertaining as well as instructive. The hour for meeting is fully occupied, and passes quickly, making an earnest desire in the hearts of those attending, to have another session as early as possible.

The work of school does not cease on Sunday, but is diligently pursued all through the week, by officers and teachers and Home Department, and cradle roll workers, with mission bands and boys' brigades, all making joyous in the love of God.

It is a high honor in the world today to be enrolled in this mighty army which contains some of the mighty men of our land. In a class next to the one I teach each Sunday is one of the high officials of our State, while veterans, with one coat-sleeve empty, who have fought for their country, are now proud and happy to fight for the Prince of Peace, against the armies of Satan.

I have listened to men of high rank in both business and professional life as they taught the word to eager listeners. With great occasions as Rally Day, Decision Day, Anniversary Day, there is a constant stimulus, an eager looking forward to, an incentive for higher and better work, and more punctual attendance.

Go with me as we visit the up-to-date Sunday school, beginning with its cradle roll, and going by regular gradations up through to the Home Department where we find the "Shut In's" and the enfeebled all at work. The Sunday school of today is the whole church studying the Bible. You and I are a part of this organized army. Some have more important duties than others, some lead, others follow, but the responsibility of Teachers, Leaders and Scholars is all the same. What will we do for its success?

The Educational Work of the Church.

Historical Review of the Work of the Ladies' Education Society of the Second Presbyterian Church.

Compiled by Miss Sarah Ann Smyth.

EXERCISES OF MONDAY, MAY 3, 1909.

The Ladies' Education Society of the Second Presbyterian Church dates back to the earliest years of the Church's existence.

The work of education was carried on at first in connection with "the Congregational and Presbyterian Association" of the city. This connection existed in 1815 and continued until 1821, six years.

The congregation of this Church, having grown and strengthened, under the fostering care of their first pastor, now realized its own powers and abilities. When Mr. Boies became pastor, after Dr. Flinn's death, he felt it advisable that the women should form their own Education Society, distinct from the general Association to be called the Second Female Education Society. The meeting to organize was held, and about fifty ladies were present. They withdrew from the older Association, in a friendly, harmonious manner; many members of the other congregations while remaining in the older Society encouraged this new enterprise by joining it as well, some of them becoming life members.

Mrs. Alexander Black, wife of one of the founders of the Church, was elected president; Mrs. Samuel Robertson, vice-president, and Miss Elizabeth Robertson, secretary and treasurer. Four directresses were appointed, their duty being to cut out and prepare the work for the members. When finished the work was sold by the directresses and the money placed in the treasury.

A constitution was drawn up, the first article designating the name, Second Female Education Society of Charleston.

Second Article, the object of this Society: To assist in educating some pious, promising young men of talent, preparatory

to a course of theological studies or in maintaining them at the Theological Seminary at Princeton, which students shall be from the State of South Carolina, unless none such can be obtained, and then to be selected from any other State the Society shall approve.

Third Article: This Society shall meet weekly; each meeting shall be opened with reading the Scriptures; one of the members shall read during the meeting some appropriate and instructive book, that reader to be appointed monthly; the meeting to be closed with prayer. The other articles of the constitution refer to the duties of officers, to their election, etc.

The meetings were to be held weekly, on Thursday morning from 11 until 2 o'clock. The dues to be one dollar yearly. The payment of ten dollars constituted one a life member.

The minutes of those early meetings show the deep earnestness of the members, and their regular attendance. Mr. Boies took great interest in the work, and often met with the ladies—encouraging by his presence and sympathy, and assisting in the correspondence necessary in choosing a suitable beneficiary.

Assistance to Students for the Ministry.

Mr. LeRoy Davis, from South Carolina, applied for assistance to the Society. After much discussion as to his claims, and those of another candidate from Virginia, it was decided to take Mr. Davis as their beneficiary, and in December, 1822, he complied with the requirements of the constitution by reporting to Princeton Seminary. He finished his theological studies in 1825, being under the care of the Society for four years, and receiving from them in that time the sum of six hundred dollars.

In 1824 it was deemed best, the amount raised yearly by the Society not being sufficient to enable a student at Princeton to meet all expenses, that this money should be sent to the Board of Education of the General Assembly, to be used by their agent, the Rev. S. S. Davis, in assisting needy theological students. This plan was adopted and continued for ten years, and the amount sent to the board was \$2,030.

In the meantime the Synods of South Carolina and Georgia determined to build a Theological Seminary in Columbia, South Carolina, which was opened for students in 1830. This was a cause of great rejoicing and great benefit to the young men of the South. It necessitated, however, a change in the constitution of this Society, which in 1832 was necessarily

modified to meet the new conditions. At the same time the name was changed to the Female Education Society of the Second Presbyterian Church.

Article II was changed to read thus: "The object of this Society, as auxiliary to the General Assembly's Board of Education, shall be to assist in educating pious young men for the Gospel ministry, preference being always given to those who are natives of our own State, and also to the Theological Seminary of our own Synod." After this the beneficiaries of this Society usually attended the Seminary at Columbia.

Work: Social and Serious.

Anniversary meetings were always of great interest, and were well attended. The pastors of the Church met with the ladies, and after the business was attended to and reports read, addressed them in words of commendation, stimulating and urging them to greater efforts.

The weekly meetings of the Education Society were of great benefit to the women of the Church, not only because of the work done there, and the more serious matters discussed and provided for, but as pleasant social gatherings, where they learned to know and appreciate each other. Occasionally they were visited by strangers in the city, ministers from other places, who were brought to their meetings by their pastor. As may be imagined these visits were most interesting and encouraging.

But, in spite of all this prosperity and enthusiasm, we see by the records that, as is always the way in societies, there were periods of depression, just such as we ourselves meet at times. We need not, therefore, feel discouraged or envious of our mothers, but only realize that, like them, we must persevere and overcome indifference and misfortunes.

While it had been generally the habit to meet at the homes of different members for quite a long period the Society met in the parlor of the Charleston Orphan House. At least one of the members still remembers that, as a child, she was taken there regularly to make herself useful by threading the needles for the old ladies.

"The Society Basket."

The office of directress continued in 1837, when a change was made in the manner of selling the work. It had become quite a hard task for the directresses to dispose of the work, and yet the income of the Society depended largely on these sales.

The use of the basket began and a reliable person was employed, and a small percentage paid on the sales. This plan and the use of the basket has been a feature of the Society ever since.

An Historical Legacy.

In 1855 an active and liberal member, Miss Sarah Arms, died leaving a portion of her property, one thousand dollars, to the Society, to be used in educating young men for the ministry. This legacy was known as the Arms' Legacy. The amount was invested and only the interest used. We quote from the annual report of the treasurer, November, 1873: "During the war between the States, as a matter of course, the principal had to be invested in Confederate bonds, and, as we supposed, therefore, was all lost. We have recently heard this was not entirely so. The executors of Miss Arms' will did invest five hundred in one bond, which was lost. The other five hundred dollars was held by another gentleman, Mr. Robert Adger, who has told us lately that he still has it in his possession, and with the interest accruing, which he is willing to pay, it has increased to an amount more than the original one thousand dollars. This sum he holds subject to our order, and as we supposed it would be deemed best to allow it to remain with him. He will continue to pay us the lawful interest, and we can draw from him every year seventy dollars."

This amount of one thousand dollars was paid over to the treasurer in 1881, and placed in the Germania Savings Bank in Charleston, S. C. The interest thereof is used yearly when necessary to make up the full amount to defray our pledges.

The Society also received a legacy from Miss Annie R. Robinson of one thousand dollars. This amount was not paid over until 1907 and owing to some legal difficulties the Society received only \$737.56. The members of the Society decided to invest this sum and to add the yearly interest until the amount reaches one thousand dollars. (The amount has increased to \$825.63.) Then as with Miss Arms' legacy to use the interest.

Liberality of the Men of the Church.

While this has been a woman's society, it has never been neglected by the men of the Church. Their donations, from the earliest beginning of the work to the present time, have been continued and generous. By their liberality we have been enabled to meet all calls upon the treasury, and to

keep up all obligations entered into. We have never failed in promises to a beneficiary.

Immediately after the war in 1869, when the Society was again taking up its work, Mr. J. N. Robson came forward, and offered to contribute two hundred dollars a year. This timely aid inspired the members with renewed courage and determination to push on.

Officers and Members.

Mrs. T. Charlton Henry, wife of the Rev. Dr. Henry, was the second president of the Education Society, with Mrs. John Robinson as vice president, and Miss Elizabeth Robertson secretary and treasurer. Mrs. Henry continued in office until after the death of Dr. Henry in 1828.

Mrs. Gibbs held the office for two years, with Mrs. Isaac A. Johnson as vice president. In December, 1831, Mrs. Johnson was elected president, and continued so, with the exception of two years, until 1840, when Mrs. Thomas Smyth, who had been secretary and treasurer since 1830, was elected president. Mrs. Samuel Robertson, who had been vice president when the society was organized, was re-elected to that office and Miss Susan D. Adger was secretary and treasurer. These ladies continued in office until their removal by death. Mrs. Robertson in 1893, and Mrs. Smyth and Miss Adger the same year, 1884, each having been in office fifty years.

The history of the Society during this long period was most remarkable. The list of members increased to 150 active members in 1846. The meetings were large and enthusiastic and the amount of work, subscriptions and donations multiplied.

It is interesting to note that during the war the Society continued to hold its meetings until 1863, but was obliged then to stop, as the members were scattered.

In 1884 Mrs. G. R. Brackett became president, and Miss Jane A. Adger secretary and treasurer. Miss Adger died in 1889, when Miss Sarah A. Smyth was elected to fill her place as secretary and treasurer.

After the death of the Rev. Dr. Brackett, in 1903, Mrs. Brackett left the city and resigned her office.

Mrs. J. Ellison Adger, daughter of a former president, Mrs. Isaac A. Johnson, was elected president and served until her death, in 1905, with Miss S. A. Smyth as secretary and treasurer.

On the death of Mrs. Adger, Miss Sarah A. Smyth was elected president and treasurer, and Mrs. J. E. Edgerton vice president. Mrs. Edgerton remained in office two years when she declined re-election. Miss Elizabeth J. Adger took her place, and thus inherits the work, not only of her mother, but of her grandmother.

The present officers are Miss S. A. Smyth, president and treasurer, and Miss Elizabeth J. Adger, vice president. Miss Adger has charge of the basket and its supplies.

To return to the earlier records:

Assistance Given to Men of Mark.

The Education Society continued until 1836 to send its funds through the Rev. S. S. Davis, agent of the General Assembly's Board of Education, to be used as he deemed best. Then two young men of the congregation expressed their determination to study for the ministry, and applied to the Education Society for assistance, neither of them having finished his college courses. These appeals aroused the zeal and interest of the members, and, being encouraged by their pastor, Dr. Smyth, they determined to undertake the support of these young men, instead of contributing through the General Assembly's Board. One of the students was Dr. Charles A. Stillman. He was under the care of the Society for seven years, passing through both college and seminary. Dr. Stillman was connected with the Tuscoloosa Theological Seminary for negroes, and accomplished a good work there.

The long list of names of those who have been connected with the Education Society is most remarkable and interesting. Many have become men of mark in the church, ministers of prominence, missionaries in the foreign field, professors in colleges. A few may be mentioned besides Dr. Stillman in 1839. Dr. William Flinn in 1842, Wm. L. Hughes in 1844, Dr. David L. Buttolph in 1859, assistant pastor with Dr. Smyth; Dr. William P. Jacobs, Dr. Hampden C. DuBose, 1869, now in China; Drs. Jerry Witherspoon, J. William Flinn, James J. Chisolm and on and on, until seventy names completed the roll. Seventy-seven young men assisted by the Education Society. Six missionaries in the foreign field. Of this entire number fifteen have been from our own congregation.

In a report read by the then secretary, Miss Margaret M. Adger, (Mrs. Thomas Smyth) at an anniversary meeting, she writes: "Who can calculate the amazing results of these labors of love. A single soul is worth more than a world. And how

many souls may we not hope will be saved through the instrumentality of these already sent into the field. Add to these the probable number that may be brought to embrace the Gospel and be prepared for the Kingdom of Heaven by their labors; how vast the amount. And when we look again at the influence which these, in their turn, will exert upon others, who can calculate the result. Looking forward to the Judgment Day, we behold a vast multitude whom no man can number, before the throne of God and the Lamb, who have been brought there instrumentally by the humble labors of this Society. In that day will any of us regret the little sacrifices we may have made in this good cause? Will we regret the instrumentality we may have had in the salvation of souls? Let us press forward with renewed ardour in the noble work and remember the promise is 'they that turn many to righteousness, shall shine as the stars forever and ever.' "

Eighty Years.

We date the age of the Education Society from the year 1821, although the members were connected with the Congregational and Presbyterian Association from 1815, which makes this Society eighty years old. And, during all these years it has never deviated from the one object for which it was organized. During that time there have been seven hundred and six names of members on the roll, and the amount raised in those years has been \$40,791.50.

BENEFICIARIES OF THE EDUCATION SOCIETY

Before the War

1822-1825, J. Le Roy Davis	1847-1849, Wm. Haddin
1824-1835, Rev. S. S. Davis	1847-1852, J. Evans White
1829-1836, F. Gibert	1847-1853, Wm. J. McCormick
1834-1836, Jas. L. Cozby	1847-1855, Robert Small
1836-1844, Chas. A. Stillman	1847-1855, Arthur Small
1836-1840, Wm. J. Johnson	1853, Wm. Green
1840-1842, George C. Logan	1854-57, 1858-60, Robert W. McCormick
1841, Thos. L. McBryde	1854-1857, E. O. Frierson
1842-1845, Wm. Flinn	1855-58-59, To Theological Seminary, Columbia, S. C.
1843-1846, Henry Newton	1855-1859, A. P. Miller
1844-1846, Wm. L. Hughes	1856, Thomas E. Smith
1845-1846, S. S. Gaillard	1857-1859, David C. Buttolph
1846-1847, John McLees	
1847-1849, Joseph Porter	

1857-1861, Madison Duncan	1860-1862, Mr. Blackford
1857-1863, George J. Porter	1860-1862, J. B. Mack
1859-1862, Robert M. Anderson	1861-1864, Wm. P. Jacobs

Total, to Thirty Students, from 1822 to 1864.....\$ 22,132.00

After the War

1869-1873, Theological Seminary, Columbia, S. C.	1896-1898, Hervey McDowell, Jr.
1869-1870, Hampden C. DuBose	1897-1900, Frank H. Wardlaw
1870-1873, C. E. Chichester	1898, R. C. Bell
1873-1874, Jerry Witherspoon	1898, S. W. Brown
1874-1875, J. William Flinn	1898-1899, Duncan W. Douglas
1876-1877, James J. Chisolm	1898-1900, H. Maxcy Smith
1877-1880, Chas. M. Shepard	1899-1902, T. F. Haney
1880-1881, Theological Seminary, Columbia, S. C.	1900-1901, Alexander Martin
1882-1884, Edwin Muller	1901-1904, L. W. Brown
1882-1885, J. R. Howeston	1902-1904, J. J. Brown
1882-1884, M. M. Hooper	1903-1905, Palmer C. DuBose
1883-1886, J. H. Lumpkin	1904-1906, Warner H. DuBose
1884-1887, B. A. Wilson	1904-1906, P. H. Moore
1884-1887, Saml. P. Fulton	1904-1905, J. B. Branch
1885-1888, W. C. Alexander	1905-1908, J. R. Rowan
1887-1890, Neel L. Anderson	1905, Student Room, Columbia Seminary
1887-1889, Jas. A. Bryan	1906-1908, A. T. Bridgeman
1888-1891, George G. Mayes	1906-1909, T. J. Hutchinson
1889-1892, W. O. Shewmaker	1906-1907, C. B. Yeargan
1889-1891, Luther A. Oates	1906-1908, J. B. Coker
1891-1893, S. M. Rankin	1906-1907, J. C. McPheeters
1892-1893, J. M. Wells	1907-1908, Yosip Benjamin
1892-1896, J. M. Mecklin	1908- W. H. Hamilton
1893-1895, E. R. Leyburn	1908- W. J. Roach
1894-1897, John H. Grey	
1895-1897, Hugh R. Murchison	

Total, to Forty-seven Students, from 1869 to 1908.....\$ 18,839.50

Total Assistance, from 1822 to 1908, to Seventy-seven Students, (Fifteen Church Members).....\$ 40,971.50

The several contributed amounts to the Theological Seminary at Columbia have been by simple cash gift, to the Seminary's Contingent Fund, after the War, and to the Students' Room, gifts at Dr. Mack's discretion, and for use of needy students; the assistance to students at large is not confined to the State alone, aid having been extended most willingly, to the extent of the Society's means, to students in Alabama, North Carolina, Louisiana, Princeton, New Jersey, and Pennsylvania.

The Missionary Achievements of the Church.

Historical Sketch of the Missionary Work of the Second Presbyterian Church.

Compiled by Mrs. Mary McD. Stickney.

EXERCISES OF TUESDAY, MAY 4, 1909.

In a lecture at Westminster Abbey on the day of intercession for missions in 1873, Professor Max Muller classified the religions of mankind as missionary and non-missionary, the former were alive, the latter were dying or dead. A classification, says Sir Alfred C. Lyall, which was not based on an unimportant or accidental characteristic, but rested on what was the very heart-blood in every system of human faith.

At the beginning of the nineteenth century, we are told, the whole Church, both at home and abroad, "was engaged in diffusing the light of the Gospel," "Societies were formed numbering multitudes of subscribers." Missionary reports were everywhere distributed and young men aspired to the work. Cary and his associates were in India and the Judsons in Burma. It was during this time that the Second Presbyterian Church was organized. Into such an atmosphere as that she came. Charleston being then a commercial centre of importance was in a position to realize the needs of the East, and early exerted herself to assist the missionary effort in India. Since early in the century the Congregational and Presbyterian denominations, worked together, it has been difficult to find many separate efforts of either denomination at the beginning. The records speak of a school in India called the Charleston School, and of the Juvenile Heathen School Society, which had branches in all the Sabbath schools and in some of the day schools and young ladies' seminaries. The female Missionary Society sent \$170 in 1819 and an individual \$100. In 1822 T. Fleming, President of Second Church, and others gave \$184 to Foreign Missions. In 1828 The Female Missionary Society

of the same church gave \$110 and the Female Auxiliary \$120. These items taken from the reports of the American Board indicates the direction of this church's effort at that time.

Although Foreign Missions occupied so much of the attention of christians in the early part of the 19th century, Domestic Missions were not neglected. It was a work which engaged the attention of the Presbyteries and the Synod from the first. The destitutions within their own bounds and the aborigines on their own borders were subjects of anxious thought. The General Assembly in 1800 appointed the Rev. Jas. Hall Missionary to the Natchez for several months. The Synod of the Carolinas sent the Rev. Messrs. J. H. Bowman and William Montgomery to accompany him. Dr. Howe says hardly any domestic Missionary effort of this last century has been covered with greater success or awakened a deeper interest than in this department of Christian effort.

The Missionary Society of the Synod of South Carolina.

The Assembly remitted to the Synod of the Carolinas the matter of sending Missionaries into the destitutions within their own bounds and to the remote Southwest, and in 1819 The Missionary Society of the Synod of South Carolina and Georgia was organized for that purpose. Among its officers we find names of interest to this church. The Recording Secretary was Rev. T. C. Henry who afterwards became her pastor. The Rev. Andrew Flynn and William Pressley among the managers, Pastor and Elder.

As has been said the Synod of the Carolinas had the care of the destitutions within her own bounds and of the remote Southwest.

The missionaries were of two kinds, pastors temporarily withdrawn from their charges, and licentiates who were to preach, and if possible, to congregate the people and begin churches. Dr. Flinn himself had been appointed by the Commission to this work just previous to his call to Second Church, a church which has ever held missions as an important expression of her spiritual life. She has earnestly, even anxiously striven to sustain those who go forth to preach the Gospel to every creature. Princeton Seminary advised, if it did not require, its licentiates to itinerate in the South, taking their instructions from those appointed by the Synod of the Carolinas to whom the matter had been left by the General Assembly.

The writer has been struck by the number of men afterwards prominent in the Church who began their careers as missionaries.

City Missions.

In addition to the Foreign and Domestic Missionary efforts were the City Missions. The Charleston Bible Society was organized in 1810. The Religious Tract Society was formed in 1815. In the same year The Congregational and Presbyterian Union Female Association for assisting in the Education of pious youth for the gospel ministry was formed. In three years it had raised and expended over \$5,000, and founded a Scholarship in Princeton Seminary. In 1818 the Marine Bible Society was formed and the Female Domestic Missionary Society was established to provide and support Missions in the City of Charleston. Alfred Wright was their first missionary. He was afterward missionary to the Choctaws; Aaron Warner was their next missionary. A preaching place was provided and committees of invitation assisted the missionary in his work. The Rev. Joseph Brown was their missionary the same year. He directed his attention to the seaman preaching at Mariner's Church, and laboring elsewhere during the week. The Marine Bible Society supplied Bibles; Bethel Union lent its aid. In January, 1823, Mr. Brown came under the auspices of the Charleston Port Society. In parting with the ladies he recommends a mission chapel in some central spot and a permanent missionary, and points out a new field for their labors. An earlier missionary was the Rev. Jonas King, who was with them from November, 1819, to May, 1820. He, too, had preached to seamen, visited Sunday schools, found his way in Jewish families, attended the Orphan House, Alms House and Marine Hospital. "The formation of the Society," says he, in his report May, 1820, "I hail as the appearance of a star over this city like that at Bethlehem." The Rev. Jonas King had been ordained with the special view of laboring among seamen at the same time Rev. Alfred Wright was ordained with a view to his joining the school at Elliot under the Rev. Cyrus Kingsburg.

The Congregational and Presbyterian Missionary Society for promoting the interests of religion which had existed for some time, changed its name to The Congregational and Presbyterian Missionary Society of South Carolina. In 1818 they employed the Rev. Henry White. They also wanted to engage Messrs. King and Smith as Missionaries for destitute parts of South Carolina and to support Rev. Mr. Kingsburg as their Missionary among the Choctaws.

The Juvenile Missionary Society.

The Second Presbyterian Church had been for some time without a settled pastor, when in 1831 the Rev. Thomas Smyth, studying at Princeton College, was invited to visit them. While a student in London Mr. Smyth had offered himself to the London Missionary Society, but not being considered sufficiently robust his hope was disappointed. In an address delivered before a meeting of the friends of Sunday schools, in the Wentworth Street Baptist Church, he says, "when I was first led to cherish the hopes of the Gospel, the first field in which I attempted to exercise and develop the principles of true piety was the Juvenile Missionary Society."

Mr. Smyth was an enthusiastic believer in missions. Realizing that what is learned in childhood becomes the habit of riper years, he very early in his ministry began urging on the congregation the duty of educating their children in the value and need of missions. To this end the Juvenile Missionary Society was formed. The meetings were to be held quarterly at the Depository, in Chalmers street. To further the interest of the Society a little magazine was published called the Missionary Paper. Cards conveniently ruled were distributed to such of the children and teachers as wished them, on which was entered the amounts they gave or collected from family or friends. The cards were to be returned with the amounts at the quarterly meeting, when, by the presence of parents and friends, singing, interesting talks and the exhibition of curiosities from heathen lands, the meeting was to be made as much of an occasion as possible to encourage the children.

Very respectable sums were collected. A copy of the little magazine lies before the writer, dated June, 1833. Inside the cover is the treasurer's report for the preceding quarter:

A church collection. . . .	\$ 31.56		
The Gentlemen's Mis-			
sionary Society.	108.00		
Collection handed in. . .	187.23		
		\$ 326.79	
700 Copies of the Mag-			
azine were printed			
and paid for.	22.00		
700 Copies for the			
succeeding quarter. . .	22.00		
Small expenses.	50	\$ 44.50	\$ 282.29

Which, by the vote of the Society, was given for the missions in China. Here began the work of Second Church in China.

The next quarter \$206 was voted to India.

The contents of the magazine embraced letters from missionaries, articles descriptive of the country, the ways of the people and the lives of the missionaries in foreign lands; in short, anything which would give information or excite interest. Years after the minutes of Session record a committee appointed to canvass, and later the magazines are ordered distributed where they will do the most good, on the principle that when there is no information there is no interest.

In 1834 we find recorded a legacy from Ed. Ogier, \$20.

Ten years later Session is found taking it into consideration how the subject of missions can be brought more fully to the attention of the Sunday school. Dr. Smyth preaches a sermon to the teachers and scholars, at which a good degree of interest is manifest.

In 1848 Maria Moore, a colored member of the Church and widow of R. Moore, transferred eight shares of Bank of South Carolina stock for the purpose of assisting the Foreign Missionary Society in Africa, interest on which was to be given to Mr. Catto as long as he labored there and maintained his Christian character.

In June, of the same year, Session having taken into consideration the duty and advantage of bringing up the young, in the spirit and practice of missionary effort, and considering the difficulties which have been found in securing the attendance of children and of parents and teachers at any hour during the business day, resolved that an hour of the Sunday-school on Sabbath once a quarter be devoted to services appropriate to the mission cause. An interesting programme was prepared. The money collected was to be given for the support of mission schools.

In 1849 a deed, legally executed by the Hon. Mitchell King and recorded, gave, by Maria Moore, widow of R. Moore, by whose request the donation is made, three lots of land, the income from which is to be appropriated to the advancement of foreign missions.

The clerk of Session was ordered to transmit their thanks to Maria Moore for her very valuable and generous gift. The Missionary Society still reaps the benefit of the bequest. Not only is the amount of interest a considerable help in increasing the Society's usefulness, but it serves as a rallying point for

slackened energies, a point from which to take courage and go on.
In 1851 Samuel Mick is to join the Church in South Africa.

Rev. John B. Adger in Smyrna.

In 1833 the Rev. John B. Adger, a member of Second Church, offers himself at the close of his theological course, pursued at Princeton Seminary, to the American Board of Commissioners for Foreign Missions. While awaiting his appointment, the Southern Board of Missions sends him as agent to represent the cause in the Synod of the Carolinas. During his tour he visited sixteen churches and collected upwards of \$2.400.

Being appointed to Armenia, with his wife and five other missionaries, he sailed from Boston for Smyrna, where he arrived after sixty-four days. Mr. Adger's work was to be the care of the presses and the translating of the New Testament as soon as he had acquired the language. There was an ancient Armenian New Testament held in high repute among scholars, but in Mr. Adger's day the language had so changed through the admixture of foreign words, few could read it. The Armenians are a scattered people, living all over Asia. It was felt that if they could be evangelized these groups would be centres to diffuse the light of the Gospel. There was also published a magazine of useful knowledge, *Pilgrim's Progress*, an abridged copy of D'Aubigne's *History of the Reformation* and tracts or pamphlets suitable for advancing the cause. Mr. Adger had taken with him a copy of a catechism the Rev. C. C. Jones had used in his work in Liberty County, Georgia. As soon as his Armenian translator saw it he was urgent to have it translated for use among his own people, which was done, largely, not literally.

The missionary loved his work. After laboring happily for twelve years he came home for a year. He had had a bad attack of smallpox, made a slow recovery, and was left with his eyes much weakened, a serious handicap for one much of whose work was correcting proof.

Religious Instruction of the Negroes: Zion Church.

In 1847 circumstances connected with the American Board of Foreign Missions having compelled Mr. Adger to give up his return to Smyrna, his attention was drawn to the religious condition of the negroes in Charleston. In Dr. Smyth's church were some three hundred members. "I often looked at them as they sat in their gallery," writes Dr. Adger, "and felt how far

preaching to his white congregation went over their heads. At length my resolution was taken to devote myself to the religious instruction of the negroes." Mr. Adger laid the matter before the Session and made the proposition to be their pastor, the Sunday school teachers from Second Church continuing their work. Such a proposal under existing conditions required serious consideration. However, it was all finally arranged and the basement of the Second Presbyterian Church Lecture Room fitted up for their exclusive use.

This was a domestic mission on a larger scale than usual, the second of its kind in the city. Later, a church was built on Anson street. After six years of most successful work, Mr. Adger's eyes failing, he was obliged to resign, and was succeeded by the Rev. Ferdinand Jacobs, who served as pastor for two years.

In May, 1853, the Rev. John L. Girardeau was invited to take charge and accepted. Mr. Girardeau was a powerful preacher and under his pastorate the congregation soon outgrew its building. A lot on Calhoun street was secured and the largest auditorium in the city was erected, called by the negroes Zion Church. This work continued to increase and prosper until the beginning of the war. The property, having been given for the use of the colored Presbyterians, is held by a trustee, and is still used by that denomination.

Activity Before the War.

In 1848 a mission work among the whites in the upper part of the city, which was called the Neck, was undertaken by the Session of the Second Presbyterian Church. A colporteur was employed and supported for the purpose of visiting among the people and distributing tracts and other religious matter.

While it has been shown that great activity in the work of Foreign and Domestic Missions prevailed, and some of the many ways in which the Second Presbyterian Church showed her earnestness and zeal in the cause have been detailed it is impossible to give the full amount contributed owing to the fact that no report of the beneficiaries of the Church was made to the Assembly before 1836, since the distribution was in the hands of private societies, in distinction from boards, which afterwards took charge and still do. We find in 1860 the Church began to prepare for her semi-centennial, which was to take place in 1861. The records are made for twenty-three years and show that:

For Home Missions.....	\$ 9,096.00
For Foreign Missions.....	14,546.00

Total of.....\$23,642.00

had been contributed.

The Foreign Missionary Society.

It was 1869 before the Church again took up the support of foreign missions and has continued in her effort to the present time. There does not seem to have been any organized society for the purpose until the coming of the Rev. Mr. Houston from China in 1876. Mr. Houston had been a missionary for some years and his health failing, Mrs. Houston, who was also a missionary, brought him back to America in the hope that the home climate would prove a cure. During his stay in America he and Mrs. Houston embraced every opportunity to present the cause of missions particularly in China.

The needs and the opportunities of that great nation so appealed to the friends of missions in the Second Presbyterian Church that, in January, 1876, the forming of a society was discussed. The following week it was organized by Dr. Brackett:

Mrs. G. R. Brackett, president.

Miss S. D. A. Smyth, secretary and treasurer.

Miss M. C. Adger, recording secretary.

The meetings were to be held monthly in the Lecture Room of the church. The plan of exercises was simple, varied to first suit the circumstances. The first meeting was held in March and, as had been the custom more than forty years before, the children and youth were encouraged to take an interest in the Society.

At the end of the year the treasurer, in the first annual report, January, 1877, notes that the membership had increased from 30 to 147, and that the amount collected was \$230—\$225 of which had been sent to Dr. Leighton Wilson, chairman of the Southern Board of Foreign Missions, for the support of one teacher and four scholars in Mrs. Randolph's Boarding School for Girls in China. At the start they had told Mr. Houston that they would try for \$100, and were greatly rejoiced to have more than doubled the amount, particularly considering the political excitement and financial distress of the time. After the reports Mr. J. N. Robson, who was present, made an earnest appeal in behalf of Mrs. DuBose's Boarding School in

Soochow, which was in danger of being closed by the Board for lack of funds, proposing that if the Society would give Mrs. DuBose \$100 he would pledge the Sunday school for \$150. After discussion the proposal was accepted.

Dr. Brackett then addressed the Society, congratulated them on having exceeded their own expectations, and encouraged them to go forward in the work.

In the second annual report it is learned that by the sale of some Chinese embroideries, donations and subscriptions, the amount raised is \$251. Of this amount there was sent to Dr. Leighton Wilson for the use of Mrs. Randolph's school \$150 and to Mrs. DuBose's school \$100.

In May, 1878, appears the entry in the Society minutes 30 cents, a gift from a Society of little girls, called "The Little Gleaners." The next we hear of the Little Gleaners is a gift of \$4.50 and again of \$6.

Support of Mrs. DuBose's School in Soochow.

At the suggestion of Dr. Wilson the Society, in 1878, assumed the entire charge of Mrs. DuBose's school. This meant the raising of \$350, of which the Sunday school would give \$100.

In consequence of this Mrs. DuBose began a correspondence with the Society. She wrote very interesting letters and by her graphic descriptions helped to keep the Society interested in its undertaking, and even the \$35 extra asked for the enlarging of her school room came without trouble. In her reply she gave an account of a Chinese Christmas tree and enclosed an original letter from a little Chinese boy, translated by herself, thanking the Society for the increased comfort of the school room. When the children heard her story they were anxious to contribute and made up a package of gifts, which was sent.

May, 1880, a united meeting of the Missionary Societies of the Presbyterian Churches was held in Glebe Street Church. The Rev. Dr. Adger, twelve years missionary to the Armenians, addressed the meeting, also Dr. Leighton Wilson and the Rev. Allan Wright, an Indian. The congregation was very much interested in the latter, who told of the missionary who came to them many years before, and how he had taken that missionary's name, Wright, and was himself a missionary.

Assisting Miss Safford's Work Among Women.

In 1884 came Miss Safford, the Soochow missionary. She made a most touching appeal for those sisters on the other side

of the world, that to them, in their darkness and misery, might be sent the comfort of a hope beyond the grave. Very soon after Miss Safford's visit Dr. Davis met with the three Presbyterian missionary societies and gave them much information on the methods and results of the work in China. In his address he mentioned, to the surprise of many, that after twelve years of service, Dr. DuBose was still living in an unsanitary Chinese house. He told also new things of Miss Safford's wonderful work among the women, which so aroused the sympathy of the Society that \$70 were immediately raised in order that she might secure the stereopticon she so much desired. Owing to the conditions existing in China it became necessary that a home for the single lady missionaries in Soochow should be secured. Mrs. Josiah Sibley, of Augusta, Ga., undertook to raise the full amount from the missionary societies of the Southern Church. This Society keenly alive to the need and importance of the plan, readily furnished \$300. So great was the enthusiasm of the societies that, in a very short time \$3,145 was collected, sufficient to have the home built at once. Miss Safford became the first inmate and it continued to be her home for the remainder of her life.

In January 1887, Miss Loula Smythe was elected president and Miss Sarah R. Smythe, secretary and treasurer. Mrs. DuBose's school was still the object of the Society's care.

In 1888 the Missionary Society in the Orphan House donated a large box of fancy articles to be sold, the proceeds to be added to the funds of this Society, proving how deeply interested all were in the cause of missions.

Miss Essie Wilson Sent to the Foreign Field.

Miss Essie Wilson, a member of the Sunday school and of the Missionary Society, determined to offer herself for the foreign field in China. In May this Society and Sunday school claimed the privilege of her support. Miss Baldwin, of Staunton, Va., gave the necessary outfit and the first year's salary. It was not, therefore, until 1889 that the Society became responsible for Miss Wilson. The tie thus formed has strengthened and the love grown through all the following years. For three years after Miss Wilson's arrival in China she was an assistant in Mrs. Randolph's school in Soochow. In 1892 Miss Wilson married the Rev. Francis Price, a missionary of the Southern Church on the field. After their marriage they opened the mission at Sinchang. The amount now required for Mrs. Price's support was \$400. Having \$225 in hand over

the required amount, this was sent to Mrs. Price direct to use as she saw fit, part of which she expended in fitting up a dispensary, which proved of great assistance to her in her hospital work. The Society later on enabled her to buy a house boat, capable of carrying twenty people. With it they followed the canals which everywhere cross the country, and were thus enabled to penetrate into the outlying districts, extending the work as would not otherwise be possible.

The Junior Missionary Society.

In 1899 Mrs. S. G. Stoney, the president, was obliged to resign, and was succeeded in office by Miss Susan Smythe, who was in turn succeeded by Mrs. George C. McDermid as president. During her presidency new methods were tried to increase the interest and attendance of the members, which proved eminently successful.

In 1907 on the resignation of Mrs. McDermid, Mrs. Fraser, wife of Rev. J. K. G. Fraser, pastor, was elected to the office.

In 1900 two young ladies of the Church were found willing to make the first experiment in a Junior Missionary Society. After a year Mrs. S. G. Stoney and Miss Amey N. Allan continued the effort. It is now firmly established under the supervision of Miss A. N. Allan, and has been the means of educating the younger members of the church in the work of missions.

The Forward Movement.

At the Missionary meeting in July, 1907, the Rev. Mr. Fraser addressed the Society and introduced the Rev. Mr. Coit, who was on waiting orders for Korea. He had been appointed by the Board of Foreign Missions to present the Forward Movement to the societies and churches at large. After an interesting talk on Korea, Mr. Coit explained the object of the Forward Movement and urged the Society to adopt it. In November Mr. Coit again visited Charleston and preached in the Second Presbyterian Church, and then presented the cause of the Forward Movement with such force and clearness that the deepest interest was aroused, each one feeling the cause to be his own. The result was that, in connection with the Missionary Society, the Church undertook the support of two missionaries. At a meeting of the board of deacons the gentlemen decided, instead of forming a committee in the church, as the other churches do, to leave raising the amount to the Missionary Society.

Home and Foreign.

Though the Church from its earliest history had been giving through the Sunday collections to the cause of Home Missions, there had never been a specific organization to undertake this work until December, 1906, when Dr. Morris, the secretary of the Board of Home Missions, came for the purpose of stirring up interest in this cause. The strenuous life incident to establishing a home in a new country left the settler with little thought and less time to take the initiative in establishing places of worship. To supply this need the Home Missionary department of the board was organized and for this cause asked the aid of the older churches. The Second Church agreed to undertake the support of one missionary for a year. It was not deemed necessary to form another Society, but to have the foreign and home departments work in unision, having the same presiding officer and the same secretary, but two treasurers. The plan has proved successful and the Society has succeeded in fulfilling its pledges for the past two years and has no reason to fear for the present year.

During all the years of the Society's existence there have been frequent visits from missionaries, who have placed before the home people such vivid pictures as only eye-witnesses can present. Through these eyes we have looked on Japan, on China, on India, on Persia, on Armenia, on Italy, on France, on Brazil, on Mexico and on our Indians of the far West. Among the host of names that might be mentioned are Mrs. Francis Price, the DuBoses, Miss Kemper, Miss Davison, Mrs. Randolph, Miss Safford, Mr. Painter and Dr. Reimer.

In looking back over the one hundred years of Missionary effort of this church, the difficulty of an exact summing up is realized, when we find how closely the early years of her life and givings are boundup in those of the Congregational and Presbyterian Associations. It is not until 1836 that any thing definite can be found. Even then figures may not be as full as could be wished. From the General Assembly's minutes it is learned that from 1836 to 1861 (42 and 53 no report) and from 1869 to 1908 inclusive, there was given \$53,437 to the cause.

In closing a particularly interesting talk before the Missionary Society of this church, the Rev. Mr. Graham said; "It is your work. We are there, but you send us and are responsible."

NOTE: By request of the Advisory Committee a sketch of the Junior Missionary Society was prepared by Miss Amey N. Allan, and an historical account of the Moore and the Arms' Funds, by Mr. J. N. Robson, as information contributory to Mrs. Stickney's review. Letters and records from various sources, Dr. Roberts, of the Northern Church, Dr. Chester and Dr. Law, are likewise to be acknowledged with hearty thanks as sources of information.



J. Ken G. Fraser.

Pastor 1903-19. . .

After Photograph 1909, by Holland,
Charleston, S. C.

Post-Centennial Sermon.

Preached in the Second Presbyterian Church
of Charleston, S. C.

By the Pastor, the Rev. J. Keir Fraser, D. D.

SUNDAY, MAY 16, 1909.

Philippians, III, 13-14:—"One thing I do, forgetting the things which are behind and stretching forward to the things which are before, I press on toward the goal unto the prize of the calling of God in Jesus Christ."

This is the favorite metaphor of the great Apostle. It is one of the many figures which he borrowed from the games, and athletic contests, which, at that time, were in fashion all over the Roman world. Sometimes he referred to the brutal, bloody Roman prize-fight, as when he spoke about fighting the good fight, or about buffeting his own body. Oftener, however, he had in mind the games and races of the Greeks, when there came before his vision the runners and the chariot-eers, whirling past, in their strenuous endeavor to be first at the winning post. He liked to compare Christian life to one of these races; because it was into these things the young men of that day flung themselves with all the energy and enthusiasm of youth. These games, fortunately, were free from those demoralizing traits which the money element introduces into our modern American games. The prize was really of no intrinsic worth at all. It was, often, only a handful of leaves woven into a crown, which St. Paul, you remember, called the "corruptible crown" because it so quickly faded away. And the runners, moreover, were not professionals; they were not paid for their services; they were amateurs; and they came from the best families of Greece.

These games must have had a wonderful effect on the youth of that day—not only physically, but morally. There many

a young, indolent Greek, who would otherwise have been dawdling his life away in vicious pleasures, would be taught the fundamental lesson of temperance and self-control. And many a man, who at other times seemed incapable of the least exertion, or of suffering any kind of hardship, would put his name down for these contests—and it was as if a new man had been born into him—a man of iron endurance, capable of the most splendid enthusiasms. There was nothing quite like it, so far as I know, elsewhere in the ancient world.

So the great Apostle liked to draw figures of the Christian life from these things. He admired all that energy and determination and tenacity of purpose; only he wished that it might all be brought over, and given to a higher service—as, I feel sure, you and I often wish to-day. We think, that if only one-half, or even one-fourth of the strength expended by young men, in this City, on our public games, could only be brought and laid at the Master's feet, for His service, what a glad day it would be for all of our churches, and what a mighty push forward would be given the wheels of the Kingdom of God.

Now you will understand that here the Apostle has the foot-runner in view; and you can picture him for yourselves as the apostle saw him: with body bent forward, all the brain power in front, eyes so intently fixed on the winning-post as to be utterly oblivious to everything behind him. He hears nothing but the shouting of the spectators and the beat of his own heart urging him on. And so on he goes, never looking back, ever pressing forward, until the end. And this, says the Apostle, is the correct attitude for all who have been called to the Christian life: *"Forgetting the things which are behind, I press on toward the goal."*

Before we go further let us try to get a general conception of what the Apostle means by his figure as applied to the Christian life. If I am not mistaken, what he means is this—that the Christian life begins, continues, and ends in a looking up and a pressing forward: it begins with shame, afterwards to be oblivion, for the past, and with hope for the future, in utter dissatisfaction with everything that has been done, and an eager longing and striving for the better things that are to be. It **begins** in this way, and it **goes on** in this way **to the very end**. It makes no difference whether you are far advanced in Christ-

ian life, or have only just come into it, or are not in it yet at all—this is the attitude for you. The Apostle, you note, applies it to himself: “This one thing I do.” Paul was a mature Christian when he wrote these words. The Epistle to the Philippians was written just before the end. For at least thirty years he had been living a life of Christian endurance and heroism such as the world had never seen before. If there was one man in all the Church, or in all the World, who had a right to look back upon those thirty years with a feeling of complacent satisfaction, surely that man was Paul; yet he flings it all behind him as not worth considering, as just a dead thing, only a sort of stepping-stone on which to mount to things higher. This was Paul’s philosophy, always and everywhere. It runs like a silver thread through all his letters. And he got this in the way we are all to get it—**by beholding Christ**; because, when Jesus came into this world, became incarnate, and set before us the perfect man—the ideal man—the man divine—it seems to me that what he intended to do was to make this world utterly dissatisfied with the manhood which had been lived and exemplified up to that time, and to set it striving after the higher manhood that he had realized. It seems to me that this is the inevitable effect which Christ has upon **everyone** who looks upon Him with steadfast eyes. He makes us ashamed and impatient of everything we have, so far, done, and been, and He sets us striving after the higher ideal which He exemplifies. The motto of our life becomes this—can become only this: *“One thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal.”*

This is the general thought. Let me, now, very briefly, give it a three-fold application:

I. *It applies to nations.* Some one has called Paul “the Apostle of the Western World.” And the designation is correct. Paul had an Eastern training, but a Western mind and a Western outlook. And this he got directly from his interpretation of Christ. The Western world has pre-eminently the spirit of what we may call dissatisfaction with all past attainments, however great, and a ceaseless, untiring pressing forward. All Christian nations have this, more or less; and they have it, it seems to me, exactly to the extent to which they are Christian;

so much so that the non-Christian nations are entirely without it. Without exception these nations are content to stand still, stagnant, immovable, decaying. You say, "There is one exception to this; is there not—*Japan?*" Japan, as yet, is not a Christian nation; yet it is moving rapidly forward. Japan is busily engaged in an imitation—or, perhaps, I ought to say, an adaptation—of our Western ways, of our sciences, our machinery, our civilization generally. Japan is appropriating the fruit and branches, while rejecting the root and trunk; for mark—the very root and trunk of our civilization is our religion. Japan is saying, "We will take all that you have except your religious faith;" which is about the same as saying "We will take the body without the thought which keeps it going, animates it." Japan is moving forward on an atheistic basis; and nobody who has read history can have any hope for such a nation. If it accepts our religion, if it accepts the religion of Christ—as I believe it will, if you and I are faithful to the missionary obligation—all will be well. But if Japan rejects this religion, the nation will take its place among the nations of the past. Either this, or it will be the one, the only, exception to the rule in the history of the world.

Think of the other non-Christian nations—*China, Africa, India*, (so far as it is not affected by Christian influences),—they are all exactly as they were 2000 years ago, or they have gone back, and, some of them, a long way back. China was, at one time, in the very fore-front of the world's civilization. You know where it is to-day. True, in China, to-day, we see signs of a great intellectual awakening, a result of Christian influences; and we hope that China will become a Christian kingdom and take her place among the advancing nations. But you all know the history of China as a non-Christian empire—and know that until yesterday she was a carcass with the eagles gathered around her.

The people of India were at one time a strong, a virtuous people. With the exception alone of that Young India which has felt, directly or indirectly, the influence of Christ, they have fallen into mental indolence and apathy.

The Mohammedan nations, a thousand years ago, far surpassed the Christian nations in their knowledge of the arts and sciences; but they have lost it all.

And the point of it all is this:—these nations have either stood still or gone back, because they have lived upon their past, gloried in their past, and found all perfection in their past. They have had their eyes behind, while Christian nations have gone on from stage to stage, increasing in intellectual gifts, and moral qualities, and commercial greatness because they have had burnt into them, far deeper than they knew, this great Christian Pauline thought: that *nations advance in so far—and only in so far—as they forget the things which are behind, and stretch forward to the things which are before.* And more than this: it is significant that the Christian nations which are the most progressive are without exception the nations of the Reformation, the Protestant nations which took St. Paul as their great interpreter of Christian truth next to the Master Himself; while the Catholic nations, like Spain (to take an extreme instance), which never regarded St. Paul as more than a second-rate Apostle, and never troubled themselves with the study of his teachings, have, for the last four centuries, had their eyes at the back, and have been steadily declining.

Here then we have the one condition of progress. All history **emphasizes it:** For a nation, or a society, or a city, to look back and live in the past is to dig its own grave. While grateful for all that was of good in the past, it must remember that there are better things in the future; that a richer life and a still nobler manhood are awaiting it in the days to come. Nations advance always along these lines—“*Forgetting the things which are behind I press on toward the goal.*”

II. Let me now in very simple words apply this truth to *our individual life.* I can think, this morning, of just three classes of people. They may or they may not all be represented here; but this motto of the Apostle is true of them all:

First—there is that very large class of people who have begun badly and continued badly up to the present. Their life has simply been a blundering and a sinning all the way through. It may be I am speaking to some such persons, this morning; if so, I wish to say to you there is no hope for you whatever, unless you can, in some way, leave all that wicked past behind you, and, in a way forget it. The first thing to do is to

repent of it sincerely, to take a last look at it—a look of loathing and of shame—then, carry it to the all-forgiving feet of Jesus, and **leave it there**. And, when you have done this do not think of it again, unless you are forced to do so; above all things, don't talk about it. When I hear a man on a Christian platform telling what a big sinner he has been, raking up all the dirty, nasty past, and dwelling upon it with a sort of half-exulting glee, smacking his lips unctuously as if he rather liked the taste of it, it always makes me feel as though he were not far removed from being a big sinner still. If a man is striving after God and goodness he will want to think as little as possible of an evil past; and he will not talk about it unless he is forced to do so. If he has sincerely repented him of it, and renounced it, and got it covered with God's great mercy, there is no use brooding over it any more. If God has cast your sins into the depth of the sea, it is not for you to fish them up again. Come away from the cemetery where your sins lie buried. Don't disinter them; they smell vilely. Come away, to the uplands, where the sweet, pure breath of Christ may play, ay, may blow freely around you: forget the things which are behind.

There is a *second class*. I hope there is no one of them here, this morning: so far as I know, there is not. I refer to that class who look back upon the past, not with any of the disturbed feelings just indicated, but with a kind of satisfaction. They have had a clean record so far as the world knows; they stand high in public esteem; they have been diligent and industrious, and are respected by everyone. They know this, and it gratifies them. They are always shaking hands with themselves, saying inwardly to others, "*Walk so as ye have us for an example.*" Now, so far as I know, there is no one here, this morning, who belongs to this class: but, if there is, let me say to you, lay hold of that self-conceit of yours, my brother, my sister, and strangle it, or it will kill all the good there is left in you. I tell you there is hardly one, no: there is not one of us, here, this morning, who has ever done a single thing worthy of the Christian name, or fit to lay at the bleeding feet of Him who gave up everything for us. **Our** past is no better than the scribbling of a child. Let us tear it up, and throw it into the waste-basket! Let us forget the things which are behind; they are not worth boasting.

But—there is a *third class*—and I know there are many of them here, this morning—people who look back upon their past Christian service, not with feelings of gratification, nor a feeling of satisfaction, but just the reverse. They feel that their efforts have all been so feeble, their growth so slow, their failures so many, that they are truly disheartened when they think of it all. The message to these,—to you, my friends,—is the same—“*forget those things which are behind.*” It is not good for any man, hopeless of amendment—it is not good for Christians—to brood morbidly over past failures. If done too much it is discouraging, demoralizing, paralyzing; it makes a man fear to attempt new things, because he feels sure that he will fail. Do not let your failures drag you down. Ignore them; start again, trusting in the strength of Christ, and He will surprise you with unexpected victories. So, to all and every one of us, comes this word, this morning: “*Forgetting the things behind I press on toward the goal.*”

III. I have left myself but a few moments to speak of the *third* application of the text, and yet only a few moments are needed.

We have here what always has been, and always must be *the watchword of the Church in all its spiritual warfare and endeavor*:

No Church, however glorious its past, ever assumes any attitude other than that which is expressed in the word “*Forward.*” No *living* Church sighs to bring back anything from the days of the past; it is, on the contrary, always praying for new, and better, things. There are people who are constantly sighing for the glorious days the Church had, in some time, long ago, when it was all one body, and there were no divisions, and no sects, when people all believed the same things, and worshipped according to the same form, and when *all loved one another*—which, by the way, **they never did**. My friends, I have no sympathy whatever with those people who believe that the golden days of the Church were in the Fourth Century, or the Third Century, or any century that lies behind. What was there even in the first century that you and I, and all, do not possess, to-day, in this Twentieth Century? “*Ah! there was the Master, working miracles,*” you say. But listen: “*Lo, I am with you always, even unto the end of the world.*”

“But,” you say, *“the apostles were there, doing their wondrous works.”* That same mighty Spirit which gave them **all their wonderful gifts, we have with us still.** The golden days, I tell you, are always in the future; the Church is ever pressing on toward the goal, away from that dead uniformity which some would bring back, and, through all divisions, to that spiritual oneness which is in Christ. It is pressing on, from worldiness, commercialism and apathy, to Christ-like conduct and a higher service, and to larger conquests for the risen Redeemer.

There are signs of these things all about us. I believe there are young people in this church, to-day, who will not taste death until they see something like a new Kingdom of God upon the Earth.

This must be the spirit of every Christian Church that would do the Master's work with any prospect of success; and if there are any persons here, this morning, who have fallen into the way of thinking that this Church has seen its best days, that there is nothing for us now but to go jogging along and simply to hold our own—if there are any here, to-day, who have a thought of this kind, I want to say to you, *smother it; trample it; get rid of it;* because that way lies stagnation, creeping paralysis, and death. **Forget the things which are behind, and stretching forth unto the things which are before, press on toward the goal for the prize of the high calling!**

“And may the God of Hope fill you with all joy and peace, in believing that ye may abound in hope through the power of the Holy Ghost.”

Amen.

The Pastor.

The Rev. J. Keir G. Fraser, D. D.

The success of these Centennial Services was so largely due to our Pastor, not only in the suggesting and planning but also in the execution of these plans, that a short sketch of his life is most appropriate and fitting in this memorial volume.

The Rev. J. Keir G. Fraser was born on August 31st, 1864, on Prince Edward Island, Canada. His father, the Rev. Allan Fraser of Alberton, Prince Edward Island, died when Dr. Fraser was only five years old. His grand-father, on his mother's side, was the Rev. John Keir, D. D., Professor of Theology in the Presbyterian Seminary at Halifax, Nova Scotia, and one of the Fathers of the Canadian Church.

Dr. Fraser, our Pastor, received his early education at Prince of Wales College, Charlottetown, Prince Edward Island. He entered Dalhousie University, at Halifax, in 1885, and graduated there, in 1889, with the degree of Bachelor of Arts. He pursued his theological studies at the Presbyterian Seminary of Montreal, and graduated with honor, in 1891, as the gold-medalist of his class. He then took a post-graduate course in Theology at the Union Theological Seminary in New York City, giving special attention to the Old Testament and Semitics, under Dr. Francis Brown, the eminent Old Testament scholar, and received from this institution the degree of Bachelor of Divinity. At the close of his course at Union Seminary, he spent some time travelling in Europe, visiting several of the German Universities. The degree of Doctor of Divinity was later conferred upon him by the Presbyterian College of South Carolina.

Soon after his graduation from the Seminary in Montreal, he was ordained, on Aug. 26th, 1891, being called to his father's church at Alberton, Prince Edward Island, where he ministered for seven years. Then for a year he supplied the pulpit of St. James' Church, Charlottetown, during the absence of the Pastor as Chaplain of the Canadian Regiment in the Boer War.

Coming south in search of a milder climate, he supplied the pulpit of the Second Presbyterian Church, at Charlotte, North Carolina, for seven months, during the absence of the Pastor. He supplied the pulpit of the Second Presbyterian Church of Charleston, South Carolina, from August 1st, 1902, during the illness of the Pastor, the Rev. Gilbert R. Brackett, D. D., who died in December, 1902. Dr. Fraser was called to the regular Pastorate February 22nd, 1903, and was installed March 22nd, 1903. Dr. Fraser is now Chairman of Presbytery's Committee on Ministerial Relief and also of the Examining Committee on Ancient Languages and Scripture Originals. He was married, on Sept. 23d, 1903, to Miss Isabel Jane Clark, of Alberton, Prince Edward Island, Canada.

Dr. Fraser is an earnest and thorough student, a profound thinker, an attractive and impressive preacher, bringing only "beaten oil" into the sanctuary. His ministrations as a Pastor are most acceptable to his people, and his influence, especially over the younger members of the Congregation, has been marked, and continues to increase. At almost every quarterly Communion Season the Master of the Vineyard has set the seal of His approbation on our Pastor's labors and ministrations by adding new members to the Church upon profession of their faith. Our people are united, and look forward to constantly increasing prosperity under the guidance and leadership of this Under-Shepherd, whom, they believe, has been sent them by the Great Head of the Church in answer to their earnest prayers.

Official Organization
Of
THE SECOND PRESBYTERIAN CHURCH:
May, 1909.

PASTOR.

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Residence, 49 Pitt Street, the Manse.
Phone No 972.

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Addison, Mrs. F. Rice	Butler, Mrs. Lillie V.
Aldret, Benjamin Q.	Bennett, Mrs. Bertha Miscally
Aldret, Mrs. Eva F.	Burn, Mrs. Mary Steinmeyer
Allan, Dr. Sarah C.	
Aldret, Edna Haynes	Cargill, Mrs. Adelaide
Adams, Pauline	Castillo, Mrs. Janie
Aldret, Mamie C.	Chreitzburg, Eugenia
Aldret, Joseph E.	Collins, Humbert M.
Allan, Mrs. Ida V.	Collins, Mrs. Louisa A.
Ayers, Mrs. Hattie Petit*	Cochrane, Samuel
Anderson, Mrs. Hannah	Carrere, Alma
	Carrere, Susan
Bennett, Mrs. Susan S.	Carrere, Lilian
Brackett, Mrs. Louise	Connor, Mrs. Mary
Bailey, Mrs. Mary	Collins, H. Preston
Bailey, Elvira	Collins, Mrs. Alice Jennie
Brailsford, Mary	Collins, Louise
Bee, J. Samuel	Collins, Charlotte
Bee, Mrs. F. Ardie	Corby, Mattie B.
Bee, Lilly E.	Campbell, Mrs. Victoria O.
Beekman, Mrs. Janie B.	Chubb, James Edward
Bliss, Eliza R.	
Bliss, Sallie P.	Day, Zenobia
Butler, Wm. Enston	De Hay, George C.
Butler, Mrs. Ella J.	Dolive, Mrs. Mary Happoldt
Butler, Hannah E.	Donaldson, Mrs. Annie
	Duncan, Mrs. Agnes

Eiserhardt, Osalien
 Edgerton, Mrs. J. E.
 Edgerton, Cecilia C.
 Eager, Elizabeth

Falconer, James C.
 Falconer, Mrs. Elizabeth
 Fogartie, Elizabeth G.
 Fogartie, Mrs. Eliza G.
 Fogartie, Lily L.
 Frampton, Louise H.
 Frampton, Mrs. Hattie
 Frampton, John
 Fraser, Mrs. Isabel Clark
 Frampton, Mrs. Anna M.
 Frampton, W. McLeod
 Frampton, Annie M.
 Frampton, Gertrude
 Frampton, Joseph M.
 Fripp, E. Allan
 Frampton, Wm. Horlbeck
 Frampton, Joel
 Freeman, Mrs. Mamie Frampton

Glen, Wm. B.
 Glen, Mrs. Jennie I.
 Grant, Colin McK.
 Glover, Mrs. Otilie V.
 Grimke, Mrs. Sarah T.
 Grimke, Mary S.
 Glover, Charles W.
 Grimshaw, Florence
 Gelzer, Mrs. Annie Frampton

Holmes, Mary
 Harvey, Mrs. Edith
 Holmes, Mrs. Josephine
 Hughes, Horatio C.
 Hughes, Mrs. Julia G.
 Hamlin, Elizabeth
 Hutson, Richard W.
 Hutson, Mrs. Myrtle J.
 Howe, Mrs.
 Hunter, Mrs. Lily
 Happoldt, Mrs. Frances
 Hisch, Rebecca
 Hunter, Cleo Taylor
 Hard, Mrs. Susan E.

Hanahan, Edward J.
 Hanahan, Mrs. Rena F.
 Heyward, Mrs. R. D.
 Holloman, Mrs. I. C.
 Heyward, James
 Hughes, Horatio, Jr.
 Howe, Dora
 Hartnett, Mrs. Corinne Corby

Irving, Agnes K.

Jervey, Mrs. Alice G.
 Jenkins, Edward Q.
 Jenkins, Mrs. Sarah
 Jordan, Mrs. Beulah Maule

King, Christopher W.
 King, Richard Hayne
 Knox, Martha E.
 Kauffner, John A.
 Kauffner, Mrs. Gertrude A.
 King, Eliza Cheves
 King, Langdon Cheves
 King, Samuel
 Keckeley, Emma
 King, Mrs. Sarah J.
 Kennedy, Mrs. Caroline E.
 Kilpatrick, Mrs. Sybil C.
 King, John
 King, E. Swinton
 King, Wilhelmina W.
 Kennedy, James F.
 King, Julian
 Keys, Robert Thompson
 King, Mrs. Louise Robinson

Legare, Edward F.
 Legare, Mrs. Catherine
 Legare, George Q.
 Legare, T. Allan
 Legare, Mrs. Lily M.
 Lockwood, Mrs. Ella
 Legare, Mrs. Mary F.
 Lanneau, Gracia
 Lambie, Wm. J.
 Lambie, Mrs. Margaret
 Larrissey, Mrs.
 Lunz George R.
 Lunz, Mrs. Minnie W.

Legare, Ferdie Islar
Ladd, Thos. N.
Ladd, Mrs. Rosa P.
Ladd, Mabel O.
Ladd, Edith C.

Marshall, Mrs. Ann
Mustard, Mrs. Caroline
Mustard, Minnie
Mustard, Lilian
Martin, Archibald
Martin, Mrs. Sarah
Motte, Annie P.
Maule, Mrs. Rosalie L.
Masters, Raphael M.
Morris, Mrs. Josephine
Millar, Mrs. Elizabeth
Millar, Theodore D.
Millar, W. Lawrence, Jr
Miscally, Edwin F.
Miscally, Mrs. Barbara L.
Mather, Lizzie G.
Moffett, George H.
Moffett, Daisy
Meggett, Mrs. Mary.
Meggett, James
Meggett, Williams W.
Morrow, Mrs. Jeanette
Mather, William
Mather, Lizzie G.
Meggett, Mary Murray
Meggett, Cecile Westmore
Masters, Agnes Gertrude
Millar, Marion F.
Meggett, Elizabeth Clement
Meacher, Mrs. F. E.
Mitchell, James Murray
Millar, Mrs. Lawrence, Sr.*
Muckenfuss, Mrs. Pauline R.
Martin, Mrs. Mary C.*

McGee, Susan T.
McGee, Mary C.
McGee, Harriet W.
McCormack, Mrs. Mary J.
McCormack, M. Janie
McClure, John B., Sr *
McClure, Lily
McCarrel, Robert

McCarrel, Mrs. Esther C.
McIndoe, Mrs. Agnes
McIndoe, Helena
McIndoe, Agnes
McGee, James W.
McDermid, George C.
McDermid, Mrs. Jessie
McNeill, Mary E.
McDermid, Robin M.
McNeill, Mrs. Susan
McNeill, Fannie
McNeill, Mrs. Barbara
McNeill, Eva
McNeill, Mary
McClure, John B., Jr.
McGee, Arthur P.
McGee, Hall T., Jr.
McNight, George Glen

Nohrden, Mrs. Florence
Neil, Agnes
Neil, Mary
Neumann, Daisy
Nohrden, Lucile

Oswald, Mrs. Mary T.

Percival, Mrs. Jessie A.
Prince, Mrs. Rebecca
Prince, John
Prince, Jane A.
Prince, Maud
Percival, Edward W.
Prince, Louise E.
Petit, Arthur Washington
Petit, Mrs. Mattie Louise
Picquet, Susan.
Picquet, Lucille
Percival, Gertrude
Picquet, Isabella

Quigley, Janie
Quigley, John G.
Quigley, Mrs. Addie

Robertson, Mrs. Mamie
Robertson, Harry C.
Roberts, Mrs. Eliza Q.*
Riggs, Mrs. Martha

Roberson, John W.
 Roberson, Mrs. Lily
 Rose, Mrs. Elizabeth
 Rose, Colin McK.
 Rose, T. Donald
 Rose, Margaret G.
 Rose, Gertrude J.
 Robinson, Mrs. Jane
 Robinson, Jean
 Richardson, Mrs. Victoria R.
 Rumley, Mrs. Sarah L.
 Rumley, Jessie E.
 Robson, Mrs. Helen H.
 Reeves, Robert
 Reeves, Mrs. Robt.
 Roumillatt, Mrs. Rosaline
 Robson, J. N.
 Robson, Sarah M.
 Robson, John W.
 Robson, Franklin E.
 Robson, John Raymond
 Reynolds, Harry F., Jr.
 Reynolds, Henry P.
 Reynolds, Mrs. H. P.

 Simmons, Mrs. Sarah E.
 Smith, Carrie
 Smyth, J. Adger
 Smyth, Sarah R.
 Smyth, Robert A.
 Smyth, Sarah Ann
 Smythe, Augustine T.
 Smythe, L. Cheves McC.
 Smythe, Augustine T., Jr.
 Schroder, Mrs. Anna M.
 Stoney, Mrs. Louisa C.
 Steinmeyer, Chas. F.
 Steinmeyer, Mrs. Carrie
 Smith, Fannie I.
 Seabrook, Robert E.
 Seabrook, Mrs. Annie
 Stickney, Mrs. Mary R. McD.
 Shaw, Mrs. Martha

Shaw, Mary Edith
 Shaw, Susan N.
 Simmons, Mrs. Sarah E.
 Shackelford, Henry D.
 Shackelford, Mrs. Annie R.
 Simonton, Mrs. Anna M.
 Steinmeyer, Marian Smith
 Steinmeyer, Charles F., Jr.
 Shokes, Mrs. Cleo Estelle
 Stuart, Mrs. E. F.
 Steinmeyer, Carrie Mae
 Schroder, Charles
 Schroder, Robert Duryea
 Stuart, Mary F.
 Silcox, Mrs. Agnes Miscally

Timmons, Margaret A.
 Taylor, Janie
 Temple, Alice E.
 Tyrrell, Lottie

Verdery, Mrs. Beulah R.
 Veronee, Maggie May
 Veronee, Mrs. Maggie
 Vernon, Mrs. Janie Day

Wright, Mrs. Hannah McC. S.
 Whilden, Mrs. Sarah D.
 Whilden, Drucie
 Whilden, Lizzie C.
 Wilson, Caroline
 Whilden, Mrs. Mary L.
 Wragg, Mrs. Martha M.
 Warren, Mrs. Ada A.
 Wright, Janie D.
 Wright, Mrs. Elizabeth C.
 Wright, Harold E.
 Warren, Elsie
 Warren, John Hertz
 Warren, Beulah King
 Williams, Mrs. Kate Aldret

Zeigler, Mrs. Robert

NOTE:—All names followed by * are those of communicants whose death occurred during the Centennial year, 1909.

THE SUNDAY BULLETIN.

Among the efficient agencies of Church conduct instituted during the ministry of the present pastor must be noted the issue and distribution throughout the congregation, every Sunday, at morning service, of a regularly published bulletin of current events, comprising the daily order of liturgical services and of worship, a careful provisional calendar of congregational activities and events for the coming week, and a standing reference-list of the complete official organization of the Church, which for the interest of the future, is reproduced in these pages.

Second Presbyterian Church

CHARLESTON, S. C.



(ORGANIZED 1809)



MINISTER, REV. J. KEIR G. FRASER, D. D.

FOREIGN MISSIONARIES:

Mrs. P. F. Price, Dongshang, China; Prof. E. R. Sims, Cardenas, Cuba.

HOME MISSIONARY:

Rev. C. E. Robertson, Lawton, Oklahoma.

*Enter into His gate with thanksgiving,
And into His courts with praise.*

We shall be satisfied with the goodness of Thy House.

First page of weekly Bulletin.



The Ritual in ordinary is as follows:

Whosoever thou art that enterest this Church leave it not without
a prayer to God for thyself, for him who ministers,
and for those who worship here.

SUNDAY, APRIL 10, 19—.

ORDER OF MORNING WORSHIP.

ORGAN PRELUDE.

THE DOXOLOGY.—(The congregation standing)

CALL TO WORSHIP.

INVOCATION, followed by the Lord's Prayer (in unison.)

SELECTION.

RESPONSIVE READING, Psalm.

HYMN.

SCRIPTURE LESSON.

PRAYER.

OFFERTORY—(followed by brief Prayer) Organ Solo.

HYMN.

PRAYER—Intercessions.

SERMON.

PRAYER.

HYMN.

BENEDICTION.

ORGAN POSTLUDE.

CALENDAR FOR THE WEEK.

SUNDAY,	11 A. M.: Service and Sermon.
“	4, 4:30 or 5 P. M. <i>according to season</i> : Sun- day School service.
“	8 P. M.: Young People's Club.
MONDAY,	8:15 P. M., at stated interval: Court of Dea- cons.
“	8:15 P. M., monthly: Session.
TUESDAY,	4, 4:30 or 5 P. M., <i>according to season</i> ; sec- ond Tuesday of each month: Thread-Needle Society, at members' residences.
WEDNESDAY,	4:30 P. M.: Mid-week Service.
THURSDAY,	12 M.: Education Society; at members' res- idences.
FRIDAY,	4, 4:30 or 5 P. M., <i>according to season</i> ; first Friday of each month: Missionary Society, general, at the Manse.
“	8:15 P. M., quarterly: Preparatory Service.
SATURDAY,	4, 4:30 or 5 P. M., <i>according to season</i> : Junior Missionary Society; at officers' residences.

Here follows a Typical Weekly Bulletin of Information, selected at random, as an example:

We welcome to our Church to-day the Rev. J. W. Lafferty of Summerville, who will conduct the service this morning and also give the lecture this afternoon. Let us pray that his visit to us may bring with it a Divine blessing.

The Pastor is in Summerville to-day where he has gone to visit one of our homes in which there is sickness. To-morrow he goes to Estill to attend the Spring meeting of Charleston Presbytery.

The offering this morning (through the white envelopes) is for "Our Church Poor." Next Sunday this offering goes to "General Assembly's Home Missions"—the support of our Home Missionary in Oklahoma. It is hoped that all will contribute generously to this important cause.

The annual meeting of the "Presbyterian Home" Society will be held on Monday at 5 P. M. in the lecture room of Westminster Church.

In the absence of the Pastor on Wednesday afternoon the mid-week service will be conducted by a minister of one of the City Churches. It is hoped there will be a large congregation to meet him.

The session at its meeting on Monday evening received the report of contributions to Benevolent and Missionary causes for the year ending March 31, 1910. The report was very encouraging and the congregation is urged to press on to still higher attainments in this grace of giving during the coming year. All of the causes to which we contribute have for their aim the advancement of the kingdom of Christ and only as we give them our generous support do we fulfil our mission as a Church of Christ. The congregation is asked to remember that these offerings must all be made by envelope as the loose collection on Sunday morning goes to our own congregational expenses. Separate envelopes are furnished for Foreign Missions and everyone is urged to take a set of these envelopes for the new Church year and subscribe and contribute a certain sum each week:

"Upon the first day of the week let everyone of you lay by him in store as God hath prospered him."

FOR INFORMATION OF THE PASTOR.

WRITE NAME AND ADDRESS OF PERSONS, check the square containing Information, detach and deposit on Collection Plate.

Illness	New Comer	Desires call	Children not in S. S.	Removed to above address

STATEMENT

OF

The Receipts and Expenditures

OF

The Second Presbyterian Church,

FOR THE FISCAL YEAR ENDING MAY 1, 1910.

The effort was made during the two closing years of the ending century to make up by deficiency collections an amount large enough to put the Church building in thorough repair, and to pay off all indebtednesses, that the New Century might be begun with a church in as good repair as it was in the year of its erection, and with no debt out-standing. That this was successfully accomplished, and more, is discovered by examination of the appended full financial statement for the first year of the oncoming century:

1909.

CR.

May 1.	<i>By Balance in Carolina Savings Bank....</i>	\$	328	24
	<i>By Pew Rents, amount collected during</i>			
	<i>year.....</i>		1	480 91
	<i>By Yellow Envelopes, collected during</i>			
	<i>year.....</i>		1	374 19
	<i>By Loose Collection, collected during year</i>			301 38
	<i>By Deficiency Collection, collected during</i>			
	<i>year.....</i>			25 00
	<i>By Increase Income of Church, from L.</i>			
	<i>C. King.....</i>			19 21
	<i>By Church Fees, received from Funerals</i>			
	<i>and Marriages.....</i>			70 00
	<i>By Choir Fees, received from Funerals</i>			
	<i>and Marriages.....</i>			7 50
	<i>By Sunday School, received from</i>			
	<i>L. C. King, Treasurer.....</i>	\$	97	03
	<i>Young People's Club.....</i>		8	75
	<i>Home Department S. S.....</i>		5	30
				111 08
	<i>By Fund Perpetual Care Grave Yard, In-</i>			
	<i>terest on Bonds and Bank Deposit....</i>			32 03

DR.

To Sunday School Paid Expenses during	
year	\$ 104 63
“ Rev. J. K. G. Fraser, paid him salary	2 000 00
“ Church Fees, paid fees for Weddings	
and Funerals.....	52 00
“ Choir Fees, paid fees for Funerals.....	5 00
“ Repair Account, repairs during year...	77 83

To EXPENSE ACCOUNT—

“ Printing Centennial Program.....	\$ 13 00
“ Printing Treasurer's Report	4 00
“ Printing Calendars.....	92 50
“ Sundry Printing.....	3 50
“ Printing Yellow Envelopes.....	20 00
“ Printing White Envelopes.....	20 00
“ Sign Cards.....	3 50
“ Delivered Yellow Envelopes.....	2 50
“ Advertising N. and C. and E. P.....	38 50
“ Church Record Books.....	5 75
“ Tornado Insurance, on Manse.....	17 00
“ Balance due Pres. Exp.....	11 01
“ Pulpit Reading Desk.....	12 66
“ Gas Bills.....	18 78
“ Water Bills.....	16 98
“ Wood and Coal.....	50 90
“ Rubber Hose.....	10 00
“ Postage, Ice and Sundries.....	25 90
“ Organist.....	200 00
“ Care of Organ.....	37 50
“ Bellows Blower.....	72 00
“ Music.....	8 85
“ Sexton.....	300 00
“ Care of Grave Yard.....	43 65
“ Treasurer's Commission.....	157 82

\$1 186 30

Balance in Carolina Savings Bank..... 323 78

\$3 749 54 \$3 749 54

By Balance in Carolina Savings Bank.... \$ 323 78

HALL T. MCGEE, JR.,

Treasurer.

BENEVOLENT COLLECTIONS.

Foreign Missions.....	\$1 206 00
Assembly's Home Missions.....	332 00
Local Home Missions.....	474 00
Colored Evangelization.....	91 00
Ministerial Relief.....	147 00
" Education.....	310 00
Schools and Colleges.....	39 00
Sunday School Extension and Publication.....	21 00
Bible Cause.....	13 00
Assembly's Home.....	26 00
Poor Fund.....	262 72
Orphans' Homes.....	224 00
Presbyterial Expenses.....	45 00
	<hr/>
	\$3 190 70

H. C. HUGHES,

Clerk of Session.

RECAPITULATION.

Corporation.....	\$ 3 421 30
Benevolent Collections.....	3 190 72
	<hr/>
	\$ 6 612 02

Now, may God's mercy abide with us ever ! and may the on-coming century be, if possible, even more full than the past, of truly inspired work for the salvation of men and to the everlasting glory of God ! Amen.

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